5-4

Shepherds

JANUARY, 1951

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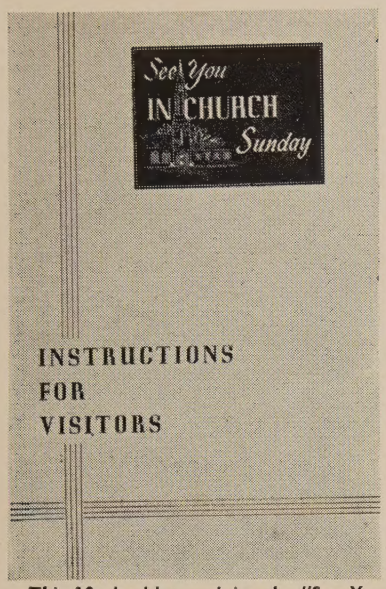

This 10c booklet explains the "See You in Church Sunday" visitation.

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This continuing movement in the Advance Program will

Build up church attendance

Reclaim inactive members

Revitalize spiritual life

Increase Christian fellowship

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"See You in Church"

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Shepherds

See You
IN CHURCH
Sunday
My Church Attendance Record
Name
Address
First Sunday in Lent through Easter
February 11 18 25
March 4 11 18 25
Your church asks that you keep your own attendance record and bring this card to church the first Sunday after Easter.

This card, given to every member and constituent before Lent, will greatly increase pre-Easter church attendance. It is listed on order blank inside back cover.

SHEPHERDS

January, 1951
Vol. 5—No. 4

Geo. H. Jones, *Editor*
Gordon Pratt Baker, *Editorial Assistant*
D. E. Jackson, *Business Manager*

TIDINGS, 1908 Grand Avenue
Nashville 4, Tennessee

Subscription price, $1.50 per year. Churches may subscribe for the members of their Membership and Evangelism Committees, looking toward the building up of their membership and a constructive program of evangelism, at the rate of seven subscriptions for $10.00.

Single copies, 15c. Quantity orders of a single issue, as long as the supply lasts, 10c each.

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Cover Photo: Harold M. Lambert

1951 Order Form

The Upper Room

1908 Grand Avenue, Nashville 4, Tennessee

New Year Envelopes

_____ copies *The Upper Room* (January-February number) 5 cents each in lots of 10 or more _____

_____ New Year envelopes for remailing *The Upper Room*, 1 cent each _____

_____ Copies of the POCKET EDITION, *The Upper Room* (Jan.-Feb.) Especially for those in service, away at school, etc. 5 cents each in lots of 10 or more _____

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Lenten Reading

_____ *The Practice of the Presence of God*—10¢, 12 for $1 _____

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_____ *The Prayer Series*, 6 helpful booklets—50¢ per set _____
Set includes: *How Does God Guide Us?* Stanley Jones, *Is Prayer Intelligent?* George Buttrick, *What Does Prayer Accomplish?* Andrew W. Blackwood, *How to Find Prayer More Meaningful*, Georgia Harkness, *The Master's Guide to Prayer*, Rollin H. Walker, *Pray for Others*, Frank C. Laubach. Single copy 10¢, 12 for $1, 100 or more 6¢ each.

_____ *The Comfort Series*. 6 helpful booklets—50¢ per set _____
Set includes: *When Sorrow Comes*, E. Stanley Jones, *Comfort Ye My People*, Grace Noll Crowell, *The Christian and His Sorrows*, W. A. Smart, *When Disappointment Comes*, John J. Buchanan, *The Mystery of Pain*, Leslie D. Weatherhead, *Overcoming Discouragement*, Robert E. Speer. Single copy 10¢. 12 for $1.00. 100 or more 6¢ each

Gift Suggestions

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_____ Processed Leather Cover Case for *The Upper Room*. Name of owner inscribed in gold—$1.00 each

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_____ Bulletin Covers for Family Altar Sunday (2 colors). Suitable for mimeographing or printing, $1.00 per 100 _____

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Commits individual or family to daily devotions, 75¢ per 100 _____

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Give name and address on separate sheet

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_____ Small Literature Rack for Church or Church School—$5.00 _____

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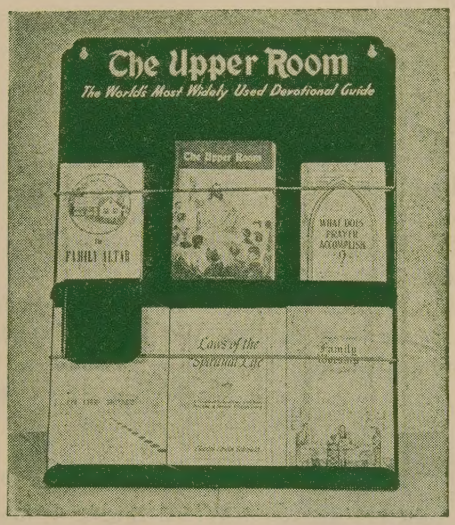


Small Rack for Table or Wall
Lockable Coin Box

Holds six or eight different items. Fifteen by twenty inches in over-all size, this new rack will find many uses in the church. Made of steel and chrome-plated wire rods with a baked enamel finish in rich brown. Lockable coin box. Has removable back for use on a table, and eyelets to hang on a wall. Attractive church furniture like this will help in your ministry of the printed word. You can afford to have several in strategic places in your church.

$5

Large Rack for Table or Wall Lockable Coin Box

Holds twenty-eight different items. Twenty-seven by thirty-two inches in size, this handsome piece of church furniture is finished in rich walnut brown with chrome fittings, adjustable guides, and chain for hanging. Rubber-covered legs for use on a table. Hundreds now in use.

$15

Order from
The Upper Room
1908 Grand Avenue
Nashville 4, Tennessee

GOD'S MASTER WORKMAN

By John Wilmot Mahood, Pacific Palisades, California

EVERY age needs to hear the prophet's voice of authority, and none more than this. Every man called to preach and teach the great truths of revelation and grace is the oracle of God. And he should have a message just as direct and authoritative as that of Jeremiah or the Apostle Paul. "I am the herald of the great King," said St. Francis, when confronted by the highwayman. If any man comes with the authority of Heaven to the race of men, and speaks with the power and authority of a master and prophet, surely it is he who has been called of God to preach the Gospel.

It would seem that all the teaching of the New Testament concerning a faithful ambassador of Jesus Christ is summed up in that sentence in Paul's letter to Timothy: "Give diligence to present thyself approved unto God, a workman that needeth not to be shamed, handling aright the word of truth." (A.S.V.) And I am glad that Paul here emphasizes the fact that we are to look to God, rather than to men, for approval. What matters it what men are saying if God is saying "Well done," and angels are applauding? Both pulpit and pew are ever in danger of yielding to that subtle temptation to seek the world's popularity.

A certain bishop says that he has received many letters from churches, describing the pastor they wish sent to them. Some have written him to send a man popular with young people; some want a man who will be popular with outsiders; and yet others want a man who will emphasize some certain doctrine of the Bible. But the bishop declares that he never yet had a request for a man who was popular with God.

For the Master's Sake

At work on a great picture, Verocchio, the Italian artist, was not able to complete it because of the infirmities of age. He urged his pupil, Da Vinci, to undertake the task of finishing it. The young man shrank from the responsibility, but the old man pleaded. "Do your best, Da Vinci, for my sake," he said. The young man undertook the work, and did his best for his master's sake. With the effort came a new sense of responsibility. He became conscious of new powers. Genius was awakened. Completed, the picture was a triumph of art, and the old artist wept for joy. There are spiritual powers and gifts in our heaven-born natures of which we will never be aware until we have a clear consciousness of our ambassadorship. And this cannot be until, in all our work, we seek *His* approval rather than man's.

In a popular magazine some time ago there appeared an editorial which declared that the world is full of mediocre people who do things in the most commonplace way. That would seem applicable to many Christian workers today. We are so likely to get into the ruts. Who was it who said: "We have middlin' doctors and middlin' lawyers and middlin' businessmen, but save me from the middlin' man of God"? A great preacher said, "There comes a time in the life of every professing Christian when he either decides to go along in the ordinary rut of Christian discipleship, or he mounts up above the ruts and becomes an extraordinary Christian. And these are they who become the salt of the earth. These are they who move a lost world toward God. We should all be *ambassadors extraordinary*.

A Message from God

Paul charges Timothy to be a workman who needs not to be ashamed of testifying to our Lord. This leads me to say that the master workman *must have a message direct from God*. When we are conscious that we are speaking for God, then we speak with authority and power. This is what made the Old Testament prophets mighty in message and influence. They spoke for God. Any system of religious teaching or any religious movement that separates its teaching from the Word of God is not Christian. No form of rationalism or modernism or Eddyism, or any other *ism* that does not acknowledge the authority of God's Word as of supreme importance is safe to follow. Men like Martineau and Sabatier may find authority in human reason and conscience, but a much safer source is the inspired revelation of the Bible, interpreted by the Holy Spirit. This is the dynamic that makes Christianity a world-conquering religion. How important, therefore, that ministers and missionaries and Sunday school workers, and all other Christian workers should have the message that is from God! And the Holy Spirit is the revealer and interpreter of that message.

Filled with the Spirit

Then too, the Master Workman for God *must be filled with the Spirit*. "Be ye filled with the Spirit," says Paul. Is that possible? Surely. In Old Testament days Enoch walked with God. It was the Holy Spirit who made this possible. It is said of Barnabas that he was "a good man, full of the Holy Spirit, and of faith." And Jesus Christ did not assume His active ministry until the Holy Spirit descended like a dove upon Him. And when Paul had surrendered to Christ, Ananias was sent to say to him, "Brother Saul, the Lord even Jesus, that appeared to thee in the way as thou camest, hath sent me that thou mightest receive thy sight, *and be filled with the Holy Spirit.*"

I fear many of us struggle along today, and see so little fruitage, because we have never come to claim by faith this infilling. There are disappointed pastors and Sunday school teachers and missionaries, and other Christian workers, who are feeling that all their effort is in vain, and the reason is that their lives are not yielded to the Holy Spirit for guidance and power. Only Spirit-filled men and women will know that God is using them mightily. A man may have physical vigor and mental keenness and yet be a failure as a workman for God.

It is to the heart that God speaks by His Holy Spirit.

" 'Tis the live fountain in the speaker's heart
Sends forth the streams that melt the ravished hearer.
Would you then touch the heart? The only method known,
My worthy friend, is first to have one of your own."

The Master Workman can have this fountain within when filled with the Spirit. The best intellectual equipment, and the best natural gifts, and the sincerest missionary heroism, will fail without a message direct from God, and the infilling of the Holy Spirit. But with *this* equipment the most difficult situations can be turned into victory.

When that gifted missionary, Pilkington, who toiled in Uganda for years, lost heart because he had seen so little results from his labors, he thought of returning home. But in the crisis of his discouragement, he sought and received the anointing of the Holy Spirit. Immediately his ministry was transformed and he became one of the greatest of modern missionaries. Only the message direct from God, and the fullness of the Holy Spirit will make Master Workmen for God.

Essential Christmas Materials

Christ in Christmas

By G. Ernest Thomas; $2.00 per 100

The Nativity Story in Art

By Howard W. Ellis

15c each; 25 for $3.00; 50 or more, 10c each

My Gift of Self

A Commitment Card Folder; $2.00 per 100

Christmas Radio Scripts

By Robert L. Curry

Entitled, "They Who Saw the Star"; $2.50 per set

(These materials were announced in December **Shepherds**; but there is still time to obtain them if you send your order AIR MAIL. Remember—Christmas mails are slow. Act today.)

TIDINGS

1908 Grand Avenue Nashville 4, Tennessee

SUNDAY
31
DEC. 1950

Observing the Half-Century Sunday

By G. Ernest Thomas

Sunday, December 31, 1950, is a gnificant day in the unfolding history the twentieth century. For one thing, is the last day of the first half of the ntury. There have been some who have estioned as to whether the halfway ark came at the end of 1949 or 1950, t the Library of Congress and the orld Calendar Association declare at the end of 1950 marks the signifint date. Moreover, December 31 is e end of the year 1950, one of the ost important years in the Christian ra. Decisions have been made concern-g war and peace which seem destined shape the lives of every person in the orld during the centuries which lie ead.

The Evangelism Department of the ederal Council has issued a helpful lletin suggesting a number of program ossibilities for December 31, 1950. ome of those suggestions will appeal every pastor and every church.

1. A Men's Communion to be folwed by a Communion Breakfast will pture the interest of men in many urches. If it is held at 6 or 7 o'clock the morning, and followed by a breakst, the program will be completed in me so that the other services of the day ill be strengthened. The Communion d breakfast should have a wide appeal r the young men who are home from llege or from the armed services. Faers and sons will be helped as they orship together, and seek Divine guidce at the Communion table of our ord, and as they consecrate themselves the work of Christ.

2. The morning worship on Mid-Cenry Sunday can be a source of tremenus help and challenge for those who orship. The teaching program of the dvance for Christ can have its place if e constructive challenge of the Church the last half of the twentieth cenry is linked to the noble history of e Church in the past.

The service on Sunday morning may well conclude with a pastoral invitation for a reconsecration of every person to Christ. Many members of the Church will rejoice if they are privileged to be on their knees at the altar in dedication and consecration at this important hour in the world's history.

Because of the significance of the day, Mid-Century Sunday provides a splendid opportunity for the enlistment of the attendance of every member. Personal visitation, telephone calls, or individual mailings will serve to reclaim some of the inactive members and to stimulate the interest and concern of those who may have grown careless in their habits of church attendance.

3. A Watch Night Service in every Church. The programs for the Watch Night celebration will vary with the individual community. Some churches will desire to begin at the regular Sunday evening hour and continue with a program of singing, fellowship, and inspiration until the time for the Watch Night Service.

In other communities it will be helpful to use visual education materials in the time between the regular Evening Service and the Watch Night Service. "Reaching from Heaven," "Like a Mighty Army," or some other film with a spiritual and evangelistic emphasis will prove helpful at that season of the year.

At some time during the evening there should be an opportunity for a personal witness in every church. Certain laymen will speak with profit on the subject "What the Church Has Meant to Me." Others can witness on such subjects as "What Christ Means to Me," "How Christ Will Help Us Face the Future," or "How I Expect to Follow Christ in the New Half Century."

At the Watch Night Service, which should begin at 11 o'clock, the pastor is privileged to challenge the congregation to a life with Christ in the years ahead. A Covenant Service entitled "Our Glorious New Crusade" has been prepared by the Tidings Department and is available for use in every church at $2.00 per 100. It provides an opportunity for every church member and official to decide for Christ and His Church as the enduring facts in our uncertain world.

4. A Vigil of Prayer. Some churches have planned a Vigil of Prayer to begin at 6 P.M. on Sunday evening and continuing until 6 A.M. on New Year's morning. In order to have an effective Prayer Vigil it is important that an appropriate room be set aside and that individuals be invited to be present at certain hours during that period. It is wise to work out a schedule in one-hour, or thirty-minute sections, letting people indicate when they will be present. The experience will be more helpful if the prayer is guided by a list of prayer objects submitted to every person. Those who are in prayer will want to give concern for the world and its desperate needs, but they will also desire to remember specific sick and shut-ins within the congregation. They will gladly take part in a prayer experience if they are challenged to pray for certain individuals and certain specific needs which desperately call for divine help. Some churches will find it meaningful to have an audible reading of the Scripture and an audible prayer at some time during each hour. Such a plan is of help to those who are in attendance and who may not have had previous experience in Absolute Silence as a means by which the Divine Presence is sought.

Many Americans will spend New Year's Eve in taverns, in road houses, and in saloons. TIME magazine described one recent celebration in these words: "It will be the biggest, noisiest New Year's Eve in a long, long time. . . . Between the last tick of the Old Year and the first tock of the New, U. S. citizens will consume enough alcohol to float a rinkful of ice. Shrill words will be spoken before dawn, and automobiles will collide with a wild abandon almost

forgotten during the stodgy years. The morning-after consumption of aspirin, raw egg, and Worcestershire sauce will rise again to new heights."

The Christian Church is privileged and duty-bound to provide a different opportunity for the welcoming of a New Year and a new Half Century. The night clubs will be open; the taverns will be open; the theaters will be open —certainly the Christian Church ought to have doors open wide to welcome those who desire to usher in the second half of the twentieth century with a different spirit and in a different manner.

The program for the Mid-Century celebration ought to be carefully formulated. It should have interest, inspiration, and an opportunity to consider seriously the implications of the Christian life for our day.

Let every church in America open wide its doors to challenge and inspire a needy nation with the message of Christ at the beginning of the new Half Century.

Prepare for the Challenge of the New Half Century!

Plan Now to Hold a Special

WATCH NIGHT AND COVENANT SERVICE

December 31, 1950

Using These New Materials

"OUR GLORIOUS NEW CRUSADE," a new order of worship prepared by Gordon Pratt Baker especially for this Half-Century Sunday—$2.00 per 100.

COVENANT SUNDAY CARDS, to be used either with the New Worship Service or independently—$1.50 per 100.

Or You May Prefer One of These

SERVICE OF WORSHIP FOR COVENANT SUNDAY OR WATCH NIGHT by George H. Jones (Supply limited)—$1.50 per 100.

"BEYOND THE DARK, THE DAWN," by Earl Marlatt (Supply limited)—$1.50 per 100.

"NEW LIFE IN THE NEW YEAR," by Allen E. Claxton (Supply limited)—$1.50 per 100.

JOHN WESLEY'S COVENANT SERVICE (Supply limited)—$1.50 per 100.

TIDINGS

1908 Grand Avenue **Nashville 4, Tennessee**

Air Mail Your Order to Insure Early Delivery

The Universal Week of Prayer

January 7–14, 1951

Writing for another age, Alfred, Lord ennyson nevertheless pronounced one the most needed messages of our time nen he declared: "More things are rought by prayer than this world reams of." The fervent prayers of ghteous men, as James so well knew, ail much. In the urgency of these ninous days our prayers will become annels through which power may pour wn from on high. For sacred petitions ake receptive hearts, and only recep- ve hearts can release the redeeming ve of God upon the world.

Toward that end the 105th annual bservance of the UNIVERSAL EEK OF PRAYER has been anned. In countries other than the nited States, this special week is onsored by the World's Evangelical lliance with headquarters in London. ere in the United States, the program is sponsored by the Department of Evangelism of the Federal Council of Churches.

The booklet for the 1951 Week of Prayer has been written by G. Curtis Jones, minister of the Seventh Street Christian Church, Richmond, Virginia. Through the following daily topics he discusses the general theme, "A Fellowship Without Frontiers":

Sunday	One Canon
Monday	One Christ
Tuesday	One Compassion
Wednesday	One Confession
Thursday	One Cross
Friday	One Church
Sunday	One Commission

Observation of this week should be a united project on the part of all the churches within the community. Local Ministerial Associations or Councils of Churches might well take the lead in setting up the program. Where it is impractical for these organizations to do so, let individual pastors and individual churches make their own plans to participate in this world-wide fellowship of prayer. Let these plans include the careful selection of leaders, assignment of the program, and provision for unhurried meditation and prayer. Prior to the event let local groups secure adequate publicity so as to enlist the enthusiastic support of the community as a whole.

Order the Week of Prayer booklet from the Department of Evangelism, the Federal Council of Churches, 297 Fourth Avenue, New York 10, New York. The price of the booklet is 5¢ per copy in any quantity. A 10 per cent discount will be given on orders of 200 or more.

TIDINGS TRACT OF THE MONTH

Some Secrets of Prayer

by Ray Ragsdale

An inspiring leaflet suggesting practical ways in which to make one's prayer life more meaningful

Join the Tract-of-the-Month Club Now

and receive this and all forthcoming tracts automatically at the club rate of $1.50 per 100.

Regular rate (to non-members), $2.00 per 100.

1908 Grand Avenue TIDINGS *Nashville 4, Tennessee*

EVANGELISM *IN ACTION* . . .

In The Southwest Conference

By J. H. Oliver

I AM grateful for the privilege of bringing to you a report on the work of Evangelism in Action in the Southwest Conference. I delight in making it, although we have not accomplished all we desire. It is encouraging to know that some advances have been made in various phases of our work. With the continuous awakening interest and increased numbers of ministerial and lay workers, the future grows brighter.

As we face the task, we go forth more courageously to meet the challenge to advance for Christ and His Church by training workers and winning on confession of faith our share of the two million for whom we are responsible; to find and reclaim those who have strayed from the fold. Our goal for this Conference year is 275 on confession of faith, to meet the needs as it relates to efficient workers.

We have held institutes and retreats on conference, district, and subdistrict levels. We are also planning training conferences in district groups and local churches. These have proven profitable in a telling way. I am pleased to report that each local church in the Southwest Conference has a Committee on Membership and Evangelism—65% functioning. Some pastors and district secretaries have bought Turn Over Charts, and they are getting excellent results. On March 3, we held a District Training School for church school teachers to instruct them in evangelism.

I have sent out 500 letters to pastors and district secretaries and local church membership secretaries urging them to make full use of special days. *Shepherds* and THE UPPER ROOM have found their way into many homes. We reclaimed 150, and showed an increase in church school membership of 231. We have five young men entering the ministry—one in his early thirties; three in their early twenties; and one in his late teens. All of them except one have entered college.

We are endeavoring to deepen the spiritual life of the church by challenging every family to establish a family altar, and by establishing prayer meeting hours in every church. We have encouraged the use of devotional literature, advocating *The Upper Room* in every home. I am praying that every Methodist family become an evangelistic agency to win its members and friends for Christ and His Church. We have not inflamed all of our churches with the spirit of evangelism, but we are looking forward to a spiritual achievement. The eight books of faith have helped in a telling way. We shall never forget the history-making evangelistic advance in Philadelphia.

How can a sinner know
His sins on earth forgiven?
How can my gracious Saviour show
My name inscribed in heaven?

We who in Christ believe
That He for us had died,
We all His unknown peace receive
And feel His blood applied.

John Wesley, describing his own experience, wrote: "I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation, and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death."

Thank God, the Christian experience is still valid; it is still necessary; it is still happening. Look across the past year in your own church. Have not the happiest moments been those when you have introduced a friend to Christ, and when he has had this personal experience of Christ's indwelling presence?

While making pastoral calls one day, I stopped in a home and introduced myself as pastor of Haven Methodist Church. The lady of the house replied, "I am one of your members." The husband, in his late sixties, declared, "I am sorry to say I am a sinner." I answered, "That's why I am here, to see that you become a Christian." We had prayer. The wife then said, "You are the first minister ever to offer prayer in our home." For months I visited and counseled with this family. On June 6, 1950, the man met me downtown and with tears in his eyes fervently said, "You said some time ago that it was your job to see that I become a Christian, and that has happened to me." Then he added, "I am fully ready to become a member of Christ's Church." On June 12, he was received into the Church. Since then he has been actively engaged in winning others to the Church.

He speaks, and listening to his voice
New life the dead receive
The mournful, broken hearts rejoice
The humble poor believe.

"See You in Church Sunday"

This Movement—using materials listed in December *Shepherds*—will enable you to build up church attendance, reclaim inactive members, revitalize spiritual life, and increase Christian fellowship.

The One Hundred Millionth

copy of *The Upper Room* came off the press last month and the Nashville Plant saluted its biggest job and the world's most popular daily devotional.

FRIDAY, SEPTEMBER 8, was a big day at the Nashville Plant of The Methodist Publishing House. By 8:30 A.M. a photographer was waiting impatiently in the hall with an impressive outlay of his equipment. At 9:00 the door to the mechanical department marked "Private: Employee's Only" opened and Superintendent S. P. Bradshaw came walking hurriedly down the hall. Poking his head in the door of Manufacturing Director Graham's outer office he gave a sign to Mrs. Cordylee Sibert, the director's secretary, and said: "It's about time. Tell them to come on." Mrs. Sibert rose, signaled Mr. Graham and the photographer and immediately the group in Graham's office, which included Dr. J. Manning Potts, began trooping to the back of the plant, with much straightening of ties and smoothing of hair.

Back through the composing room and the press room they walked, amid the uproar of the printing machines, and on back to the bindery. A little group of employees had gathered around one of the tabloid machines which had been stopped. As the men drew near, Mr. Hill motioned to the operator of the machine, who threw a switch to start the conveyor belt. A stream of unbound signatures started moving down the line. A bindery worker dropped a full-color cover over the first of them, which immediately went into the stitching apparatus. As it came out the other side a flash bulb popped. And Mr. Graham said, "Gentlemen, the hundred millionth copy of *The Upper Room*."

By the time the words were out of his mouth, the milestone had been passed, for the machine, with the lightning speed of twentieth century production, had turned out the 100,000,001st, the 100,000,002nd, and *The Upper Room* had gone into the second hundred millionth stage of its life.

Though the moment was fleeting, it was one of the most memorable in the history of The Methodist Publishing House and deserving of the ceremony accorded it. For *The Upper Room*, since its founding fifteen years ago, has been consistently one of the biggest jobs in the Nashville Plant. On the level of the Church it is one of the most important and popular of its publications, with the greatest interdenominational circulation of them all.

So used have we become to reading and thinking in terms of astronomical figures, what with the national debt and income taxes, that we have a hard time coping with figures of less than a dozen or so digits, but if calculations are any indication, 100,000,000 copies of *The Upper Room* is really a print job of collossal proportions. Since 1935, it is reckoned, this job alone has required 12,000,000 pounds of paper, or 313 carloads. To print the devotionals on the pages of *The Upper Room* has required 27 tons of ink, and to stitch the covers on the booklets has necessitated the use of 9 tons of copper wire. Most significant of all, however, is the fact that it has taken a total of 150,000 man-hours to produce *The Upper Room* throughout the years.

Tremendous though its circulation is, *The Upper Room* is just a youngster in the religious magazine field and many people at the MPH and Board of Evangelism not only remember the first issue, but had a hand in producing it. For instance, R. G. Graham, who estimated the original job, recalls the day that the late Dr. Grover C. Emmons approached him on the matter. A devotional magazine, Methodist backed, Methodist made, but with an interdenominational circulation, had long been a dream of Dr. Emmons, then secretary of the Board

of Missions of the Church, South. However, the venture was chancey at best, and a pretty impressive circulation was needed to make the project self-supporting.

"Do you think we'll ever make it?" Dr. Emmons asked Graham.

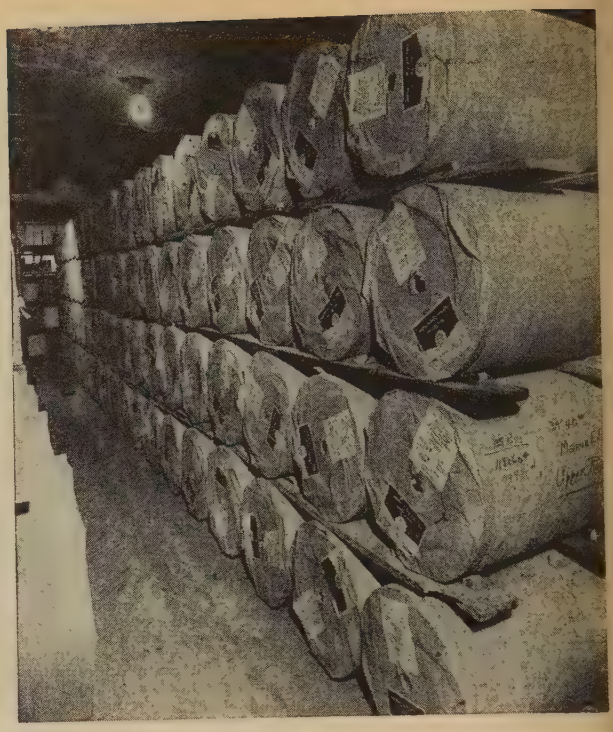
"I doubt it," Graham replied cheerfully with the estimate figures before him, "but it's a wonderful idea, it fills a real need, and it sells for a nickel a copy. We're willing to take the risk if you are."

Whatever qualms those involved had concerning the public's acceptance of the new devotional were short-lived indeed. From prayerful hopefulness that the first edition of 100,000 would even approach a sell-out, their attitude rapidly changed to one of amazement when the first edition sold out immediately, with plenty of requests for copies left over that could not be filled. The second edition was increased to 160,000—with identical results. The third edition went to 211,000, and the supply still lagged way behind the demand. In less than three years' time the circulation had reached one million.

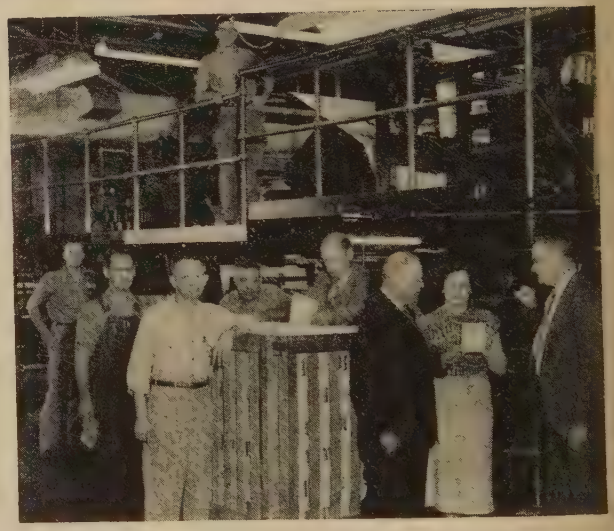
A joint Publishing House-Board of Evangelism-Methodist Information project is the nation-wide publicity given the magazine's achievement of the one hundred million mark. For the secular press, the one hundred millionth copy was flown to Korea where a chaplain presented it to an American G.I. Feature articles on *The Upper Room* and its history were also prepared for the secular press and picture layouts for the religious press.

Having accomplished the hundred millionth copy at such a youthful age and with every issue adding six million to that figure, there's every reason to believe that in the fairly near future the Board of Evangelism's Upper Room figure will be wearing as many digits as even the most self-respecting of government figures.

(*The foregoing article is reprinted from the October-November, 1950, issue of* The Circuit Rider, *a periodical issued by* The Methodist Publishing House *for its employees.*)



On the opposite page Director of Manufacturing R. G. Graham presents the 100 millionth copy to* Upper Room *Editor J. Manning Potts as it comes off the tabloid machine in the Plant bindery.* Right: *It take twice this amount of paper—160 rolls—to print a current edition of* The Upper Room. *This represents about 90 tons of paper that go into each issue of the magazine.



***In the foreground, Mrs. Louise Dorris holds a copy of the first issue of* The Upper Room *upon which she did the stitching job, while Dr. Potts and Mr. Graham look on. Around the skid—which holds 20,000 magazines — are* (clockwise) *Harry Hill, Otto Hogue, Albert Givins, and Martin Settle, all of whom worked on the original issue of the* UR.

With* The Upper Room's *subscription department furnishing an attractive background, Miss Katherine Campbell, original cashier, E. L. Burk, original head of the service dept., and D. E. Jackson, business manager of the magazine, look over the 100 millionth copy.

he One Hundred Million and First

Copy of The Upper Room in English

Bishop Ralph S. Cushman, left, President of the Board of Evangelism, receives from Bishop Paul B. Kern, Chairman of THE UPPER ROOM committee, the first copy of the second hundred million of THE UPPER ROOM in English. Others in the first 700 copies of the January-February number were given to bishops and district superintendents at the district superintendents' meeting in Indianapolis and to employees of THE UPPER ROOM.

Vith the January-February number E UPPER ROOM is published in 14 ions and 10 languages, the newest ng Japanese and Norwegian. The anese edition is published under the pices of the united Churches of ist. The Norwegian edition is pub- ed by the Methodist Church in Oslo. Other language editions include Ar- ian, Chinese, Korean, Spanish, tuguese, Swedish, Tagalog and ano. English editions are regular, ket, Braille, and Australian.

The Other Language Fund makes possible these editions. Contributions for the fund are welcomed from individuals or groups.

Dr. T. T. Brumbaugh, associate secretary of the Board of Foreign missions, in a recent letter to Dr. Potts, editor of THE UPPER ROOM, says:

"I think this service which you are rendering to the cause of Christian evangelization through making THE UPPER ROOM available in other languages and dialects one of the finest missionary projects being carried on from our own country as a base. Certainly the folks in Manila and our Methodist territory to the north are deriving great value from the editions in Tagalog and Ilocano. I think you know that the Presbyterians to the south are now hoping to translate and publish it in the Viscayan dialect. These three dialects together with the English editions should pretty well cover all who will be willing to read Protestant Christian publications."

ARE WE ON THE VERGE of A SPIRITUAL AWAKENING?

by

H. G. HURLEY, SUPT., EAST ST. LOUIS DISTRICT

THIS is a matter of widespread interest, if not concern, throughout the nation today. Thoughtful and prominent persons, in various vocations, have been declaring the need for it for some time. The threat of the H-bomb, and intense desire to "win the peace" have stimulated sober thought along this line on the part of an ever-increasing number of people. And there are spiritual happenings in the land that lend encouragement to those who desire and pray for a great spiritual awakening.

It is a significant fact that many different denominations today are engaged in a major effort to increase church attendance, to deepen the spiritual life of the people, and to achieve other definite evangelistic results. The Year of Evangelism during The Crusade for Christ and the Evangelistic Program in connection with The Advance for Christ and His Church are examples in our own Methodist Church. Similar programs, launched by other churches resulted in the United Evangelistic Campaign, in which 37 Protestant denominations are now engaged. The vigorous publicity campaign of the National Advertising Council last fall via radio, newspapers, bill boards, car cards, etc., using the over-all theme "Religion in American Life," had an amazing response. Along with these united, over-all efforts, there seems to be a growing consciousness in local churches of the need for continuous evangelistic effort throughout the year. Hence, Lay Visitation is taking on much larger meaning and proportions than ever before. Ministers and laymen seem to be gaining a broader concept of evangelism and, with it, a new urge to participate effectively in the work.

Amazing Results

One cannot overlook the amazing results and influence that certain public campaigns have had on entire metropolitan areas. We cite the campaign in Philadelphia under our own Methodist leadership. We note the "Billy Graham Campaign" in Los Angeles. This reached up into Hollywood where, it is fairly reliably reported, several movie stars were converted and plan, as soon as their present contracts expire, to leave the picture industry and give themselves to religious work. There was also the campaign in Boston which stirred that staid, intellectual center as it has not been stirred in a long time. There are others. Whether or not we agree with all the details of these campaigns, the fact remains that something is happening that is out of the ordinary. And it is not only happening in the cities; it is happening on college campuses, in small towns, and in the open country.

Real "revivals" are taking place in many local churches. These congregations are not merely going through the routine of a series of public meetings but something significant is happening to the moral and spiritual life of the church and community. Cold and careless church members are suddenly becoming deeply and intensely interested, and are going to work in the church, often for the first time in their lives. People who never knew what it is to have a genuine Christian experience are now testifying to having one. The regular services are taking on a new meaning and vitality. Outsiders are being attracted in considerable numbers and the whole community is being made aware that something unusual is happening.

A Closer Study

A little closer inspection and study of this whole religious phenomenon might prove beneficial to many of us. In the past, many have witnessed spectacles of unbridled evangelistic zeal which caused them to lose interest altogether. Others have lost faith and heart because of the great odds against which they have had to struggle. There is need for renewed faith and interest. And there are indications that something different, something worthwhile is happening today.

Various sources indicate a growing volume of prayer behind this presen movement. Groups of people within th churches are known to have been meet ing regularly and praying earnestly fo an outpouring of God's Spirit upon thei church and community. Frequently these revivals (to which we referred have been the result. A college presiden is reported to have prayed all night i his hotel room in a distant city. A fe weeks later there followed a spiritua tide on his campus. A minister went int a place of business to make a purchas and carried on a conversation with th owner during the transaction. As th package was handed across the counte the man asked the pastor to pray fo him. With other clerks standing by audible prayer was offered there and decision for Christ resulted. Other followed later. Where the pace o prayer is being stepped up, greate visible results seem to be taking place

Personal Witnessing

Another important factor in thi current spiritual movement is the in fluence and contagion of personal wit nessing. A throng of people togethe with a "high-powered" evangelist is no the secret of success, by any means People who have had something happe in their own lives are going out to te others about it. For example, a sma group of men were gathered in a loca store one morning, discussing the recen meeting in town and its effect on variou people. A traveling salesman entere and became an interested party to th conversation. One man said, "This meet ing will change the history of this tow for the next 50 years." Whereupon th salesman remarked, "Maybe this is th answer."

One minister reports that a man wh had not been especially active in th church and did not think too much o revivals was wonderfully converted on night. After that, he bought a win recorder and took the personal testi monies of different people who had bee blessed in the meeting. He has take these everywhere and played them fo

ple, even had them recorded for o. As a result, he has created a great unt of interest. One newspaperman n another state traveled a consider- distance into this state to be in a lar meeting where he could person- witness and experience what was pening. Now he is intensely inter- d. When people go out and tell, heir own way, what has happened them, the experience becomes in- sting and contagious.

Unusual Interest

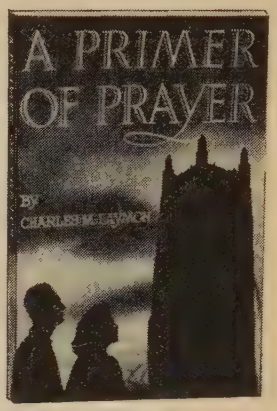
One cannot mistake the unusual rest in this movement shown by radio broadcasters, newspaper publishers, and writers, and the tremendous aid this interest has given. Radio has devoted an unusual amount of time to "on-the-scene" news reports of various religious gatherings and evangelistic meetings, personal interviews with people vitally related to them. The newspapers have carried more front-page publicity concerning significant spiritual gatherings and happenings than in any other period within the recollection of most of us. Columnists have written testimonies of people in the authentic language of true children of God. Magazines have given considerable space to pictures and information. Who, even a short time ago, would have believed all this possible?

Could it be that we are on the verge of a great spiritual awakening? There are things happening that give us encouragement. Reference was recently made to a "prayer for a revival in the midst of the years." This is the middle of the Twentieth Century. 1950 could mark the turning point, the beginning of a new era in the spiritual life of America. Let us pray and work that it may be true!

Toward a More Vital Experience of Prayer

A PRIMER OF PRAYER

by Charles M. Laymon, Dean, Scarritt College



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TIDINGS

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A PROGRAM OF ACTION FOR THE ANNUAL CONFERENCE

by Wayne A. Lamb
Secretary of Evangelism
Memphis Conference

TO discuss Evangelism in Action in the Conference is not an easy task, since the results of what is done on the Conference level are not always visible on that level. The program frequently culminates in the local church and the local congregation sees the results, while those who initiate the program do not have that privilege.

All of us recognize that the paramount achievements in evangelism are accomplished in local congregations, where there is direct contact with the people who are to be won for Christ, and the people whose spiritual lives are to be cultivated. Here the climactic work in evangelism is done.

But, of course, there is a vital place for the Conference program. It is basic and essential for at least four important functions—first, to carry through with suggestions and recommendations from the General Board; second, to give leadership, inspiration, and guidance to the district and local church leaders; third, to promote Conference-wide projects; and fourth, to cultivate and to enrich the spiritual life of the ministers. I take it that such are the functions of the Conference Board.

In this message I shall mention some of the possibilities for action in meeting these important functions in the Conference. Some of them have been carried on in the Annual Conference of which I am a part. Some have been promoted in other Conferences, and some are possibilities which, so far as I know, have not been executed in any Conference.

In the first place, the evangelistic leadership of the Conference should go into action when a worthwhile program, or a suggestion for special emphasis, comes to us from the General Board of Evangelism. An illustration is the suggestion and recommendations contained in the Preview of Methodism's Advance. By contact with the district leaders and the pastors of the Conference much inspiration can be furnished for carrying out the details of this great program in the local churches.

The Conference leadership can also inspire and help promote District Schools of Evangelism in February near National Week of Visitation Evangelism. In fact, the Conference leadership should keep before the districts and local pastors each particular phase of this program, seeking to inspire full participation in each phase by each church.

Another possibility for action is the encouragement of pastors and lay leadership to use the wonderful evangelistic literature which is coming from our General Board. I think it is money well spent for the Conference Board to send a complimentary introductory subscription of *Shepherds* magazine to the charge chairmen of Membership and Evangelism of each charge in the Conference. After this was done in one Conference a pastor contacted the Conference Secretary of Evangelism and said, "You know that magazine you sent to my layman has set him on fire. It is one of the greatest things that has happened to him. I am sure we shall now have an active committee."

If the Conference leadership is alert and continually calls attention of pastors and other leaders to important pieces of literature it will be of great value in stimulating the evangelistic spirit.

The second function has to do with inspiration and guidance to district and local church leaders.

The Conference leadership must necessarily lean heavily upon the District Secretaries of Evangelism. Their position is an important one. Careful consideration should be given, and wisdom should be used, in making these appointments. The District Secretary should be one who has evangelism at heart; who has ability to do the job in his own charge; who will promote a balanced program of evangelism; and who will be heard with respect by others in the district when he comes before them promoting some special interest. Sometimes the Conference leadership has the opportunity to influence the appointment of effective men to these places, and when this opportunity is offered it should be readily accepted and tactful suggestions should be made as to the kind of men needed for district secretaries. Then, when they are appointed, it is the duty and privilege of the Conference leadership to inspire them to give evangelistic leadership in the districts. This can be done by making it possible for them to attend Church-wide or Jurisdiction-wide meetings.

It is also important for the Conference Secretary to have a meeting of the district secretaries early each year, at which time they should discuss plans for the year's work in the Conference and the various districts.

In the third place, Evangelism in Action in the Conference will include some Conference-wide projects for both pastors and laymen. There are splendid possibilities here. Some Conferences are promoting annual evangelistic conventions of one or two days when as many pastors and laymen as possible are brought together to hear some great preaching and to receive high inspiration. Some Conferences are promoting Conference-wide camp meetings. Some are promoting Conference-wide youth evangelistic camps. Many have had Conference-wide Schools for training in visitation evangelism. There is also the possibility of a Week of Evangelism Camp. If the Conference has a camp why not devote at least one week during the summer to Evangelism, when some great preaching is heard—preaching designed to lead people to a new dedication of themselves to God?

I think we discovered a new technique at Philadelphia when we combined Preaching and Visitation Evangelism. In the future I think we shall see many Annual Conferences promoting such a program on the Conference level. Since the Annual Conference is

e habit of working as an organi-
n it would be quite logical to use
the basic unit for such a program.
oe we may see it tried in many An-
Conferences.
ne final function of Evangelism in
Conference is cultivation of the
gelistic spirit and deepening of
piritual life of the ministers them-
s. There are at least three things
h can be done.
ne first one has to do with securing
iits for the ministry. An Older Boys
ference might be held in conjunc-
with the Annual Conference, each
oral charge sending a young man
enior high school age as a delegate
his Conference. They will attend
of the sessions of the Annual
ference and have some separate
ings of their own. Although no
icular emphasis is placed upon a
sion for the ministry, we believe
will be of help to many young
in making a life decision.
he second has to do with promot-
the evangelistic spirit of young
who come into the Conference.
e is one way: select a set of four
five books, such as "Passion for Souls" by Jowett, "Essentials of Evangelism" by Selecman, and "Evangelistic Preaching" by Short. Have the Bishop present them to the young men, with the compliments of the Conference Board of Evangelism, at the time they are admitted on trial into the Conference. Thus at the very door of the Conference they will receive reading designed to stimulate the evangelistic spirit.

The third suggestion here has to do with the spiritual life of the preacher. All of us know that, to a large extent, the pastor determines the spiritual tone and evangelistic effectiveness of the congregation to which he ministers. If he is a man of prayer his people will be inspired to live lives of prayer. If he, himself, is evangelistic in spirit the congregation will become evangelistic in spirit. What he is many of the people will become.

Every minister needs a time when he turns aside from the world for a period of self-examination, prayer and communion with God. One of the fine ways to meet this need is a Prayer Retreat for the ministers of the Conference, promoted by the Board. It is a great thing for ministers to set aside two or three days for prayer and the deepening of their own spiritual lives. It has been said that we shall advance in the same proportion as we stay on our knees. During this Action Period in the Advance let's have in each Conference at least three days when the ministers tarry before God in prayer and fellowship, that they may be empowered for their tasks.

There are marvelous possibilities in prayer for all of us. Prayer may culminate in the spirit-filled life. It was when the disciples tarried in prayer that they came forth from the Upper Room with power to go out and turn the world upside down. Again, prayer will give us a concern for men. We shall not do much toward winning others for Christ until we become concerned about them. But if we pray for others our hearts will become concerned. We shall have a passion for souls. Finally, prayer will bring success to our efforts. If this Action period is to be a success we need to undergird it with the spirit of prayer. For only thus can we relate ourselves to the power of God.

Action Program of Evangelism
ADVANCE FOR CHRIST AND HIS CHURCH

UNITED WEEK OF VISITATION EVANGELISM

DECEMBER 3-7— Thirty-seven other denominations in Protestantism's United Evangelistic Advance will use this week also.

CHRISTMAS SUNDAY—MEMBERSHIP SUNDAY

DECEMBER 24— Let Christmas Sunday witness a great gift of persons to Christ. Bring those won during the United Week of Visitation Evangelism into the Church.

COVENANT SUNDAY

DECEMBER 31— On Sunday morning hold a Covenant Service—On Sunday night hold a Watch Night Service.

UNIVERSAL WEEK OF PRAYER

JANUARY 7-14—

NATIONAL WEEK OF VISITATION EVANGELISM

FEBRUARY 25-MARCH 1— Your church can complete its "1 for 14" goal—one on confession of faith for 14 active members this week.

HOLY WEEK AND EASTER

MARCH 21-28— Make this week a worthy climax to the greatest six months your church has ever had.

An Effective Evangelistic Advance

By F. Lamar Cribbs

Supply Pastor, Freeburn Charge of the Kentucky Conference

The Freeburn Methodist Church, Freeburn, Kentucky, which only a year ago was in danger of dying out because it had less than 20 active members, has come to life during the past year in our "Advance for Christ" program. In a period of 14 months 57 new members have been added to the church, and it now has an active membership of over 70. It has undertaken a building program, has more than doubled its budget, and its Sunday morning attendance has greatly increased. Upon taking over this charge slightly more than a year ago the present pastor planned a seven-point Advance Campaign that has borne much fruit. This workable plan of Evangelistic Advance is submitted as an example that any similar church can match through divine inspiration.

Upon arriving at Freeburn I found that the first thing needed was to build up confidence in the church on the part of the local people. It is certainly apparent that a church cannot advance until it has gained the people's respect. In our particular situation we found that there was not too much faith in the local Methodist Church for two reasons: first, because of the opposition of various radical sects located nearby; second, because of the lack of spiritual aggressiveness upon the part of the local members. Immediately we began a program to build up confidence in our ministry. This program consisted of the spiritual upbuilding of our members through sermons on various themes dealing with Christian living and the great doctrines of Methodism. Coupled with this type of preaching was extensive pastoral visitation. In a very short time we had built up the people's confidence by this means.

The second phase of our Advance program was the creating of a warm spiritual atmosphere in our church services. Sermons on such topics as "God Is No Respecter of Persons," "Love One Another," and "The Unmerciful Servant," together with encouraging the members to be more friendly to visitors, helped to create the spiritual warmth so greatly needed. More informal services also contributed to growing hospitality, so that in a short while the attendance began to increase.

The third phase of our Evangelistic Advance was to promote avenues of fellowship for the various groups in our community. Thus we strengthened our MYF program by introducing discussion periods into our services, providing times of recreation and monthly fellowship parties. We organized a Young Adult Fellowship to give the young married people an opportunity to have Christian fellowship. The WSCS made noted advances during this same period so that all groups of the community were brought into a closer relationship with the life of the church. One illustration will suffice to show how this program aided our Evangelistic Advance. A young married couple, neither of whom was a Christian, was brought into the membership of our church through our Young Adult Fellowship. The young man attended one of our meetings, became interested, and was soon converted. Entrance was thus gained into the home, and the young mother soon made her decision for Christ. Shortly thereafter this young couple was baptized and taken into the church. Thus the influence of our fellowship groups was great.

The fourth aspect of our Evangelistic Advance was to make the people of our community Bible-conscious. This was accomplished by clear preaching on the essential truths of Christianity and through the use of expository preaching in our evening services. We chose to preach from the book of Romans and, as is almost always the case when Romans is expounded, people became interested in searching the scriptures. In addition to these pulpit endeavors, Bible studies and Bible quizzes were conducted in our various fellowships. Soon everyone was discussing the Bible and the community had become doctrine-conscious. The people were now prepared for an evangelistic campaign, for you cannot talk about the Bible without its affecting you. Contrariwise, you cannot experience a revival until people become interested in the Word of God.

All that had gone before was what one might call but the laying of the foundation for a revival. Thus the next phase of our Advance was the actual organization and direct preparation for our Evangelistic Campaign itself. In getting ready for our revival, four different programs were carried on simultaneously. In the first place, we launched a Church Loyalty Campaign with the direct purpose of building up our church attendance toward a desired goal. Posters were placed throughout the community. Letters were sent to every member, prospective member, and friend of our church. Church Loyalty buttons were distributed to all the children and young people. Stickers were placed upon every car. Delinquent members were visited in an attempt to gain their cooperation. This Church Loyalty Campaign was a vital part of our revival preparation, for one of the reasons so many revivals fail is that they spend so much time building up the attendance that too little time is left to gain the desired spiritual results. Our goal was to build up the attendance before the revival began.

The second aspect of our preparation was seeking out and locating our prospects. The rolls of our various organizations were checked, and every member of our church school, MYF, Young Adult Fellowship, and WSCS who was

a member of our church was placed on our prospect
The family of every member was checked, and those
were non-Christian were also placed on the prospect
We took a religious survey of our community and visited
ry home. In this way great numbers of additional
spects were gained. In a short while we built up a
spect list totaling almost 125 adults and young people.
now knew who our prospects were. Our remaining task
to go and bring them in.

The third part of our preparation program was the
anization and training of lay visitation evangelism teams.
community was divided into five sections and 10 of our
nbers were chosen to be lay visitors. They formed a
sonal visitation evangelism committee. Four lengthy
ning sessions were held. This committee spent two eve-
gs studying the Turn Over Evangelism Charts, one
ning the principles of winning persons to Christ, and
evening the Biblical answers to the various excuses
en by non-Christians. It should be noted that on this
mittee were five old members and five new converts.
is good to employ the enthusiasm of recent converts in
rogram such as we were undertaking. Then our committee
de final plans for our visitation campaign. The various
spects were assigned and the entire program was put
operation.

The final aspect of our preparation program was the
anization of the various committees and the planning for
revival itself. Thus we organized a publicity committee
take care of publicizing all the news pertaining to our
ival. Our visitation committee was also given the func-
n of encouraging people in our services to go forward
d make their decisions for Christ. As for the revival itself,
astly different plan was outlined. In reality it was to
a comprehensive six-week evangelistic endeavor. The
t week was to consist of personal visitation evangelism
h the stated purpose of the lay visitors' first call upon
ir prospects to be that of awakening the individual to his
d of Christ. An invitation was given to each one to
end the week of services to follow.

Then commenced the sixth phase of our Evangelistic Advance Campaign, our actual personal and mass Evangelistic Crusade. It began with a week of pulpit evangelism, stressing the sinner's need and the gospel's remedy. Our personal evangelism teams continued their personal visits at the same time. Many were awakened to their need of a Saviour. In the following two weeks we made a great personal visitation endeavor. Every prospect was visited once again. Our lay visitors now were calling for the one purpose of gaining an actual decision for Christ. During these two weeks a number of decisions were secured. Following these two weeks of personal visitation our evangelistic campaign was brought to a climax by two weeks of mass pulpit evangelism. Each night those under conviction were noted, or those who evidenced in any way that they were thinking of making a decision, and the proper lay visitation teams visited them the next day. The campaign was brought to a successful conclusion on Easter Sunday with the reception of 19 new members into the fellowship of the church. All told, our Evangelistic Campaign, counting those won in the earlier phases, had brought 41 new members into the life of the church. On this Easter Sunday morning the church was packed for the first time in years and God's blessings rested upon us.

The seventh and final phase of our Evangelistic Crusade consisted of follow-up visitation efforts and the assimilation of our new members into actual participation in the various activities of our church. In our follow-up visitation eight more new members were brought in before the end of our Conference Year. Most of our new members have become well adjusted to the life of the church through joining one of our various societies or being placed on one of our boards or committees. After more than a year of work we can look back and say that much good has been accomplished. At the same time, however, we confess that much remains to be done. We have already begun a similar program this year. Our Church Loyalty Campaign is now under way, and although our new Conference Year is just about six weeks old we have already added eight more new members to our church. With God's help and guidance the Freeburn Methodist Church is looking ahead to another year of great Advance for Christ.

NATIONAL WEEK OF VISITATION EVANGELISM

February 25 - March 1, 1951

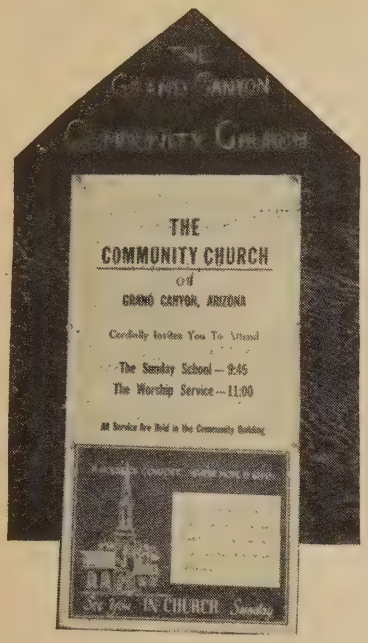
As in other years of this quadrennium's Advance for Christ and His Church, the National Week of Visitation Evangelism will immediately follow

THE WEEK OF DEDICATION

February 18-25, 1951

This year there will be an even closer integration between these two weeks. See the next issue of *Shepherds* for official program relating to them

WATCH FOR FEBRUARY SHEPHERDS



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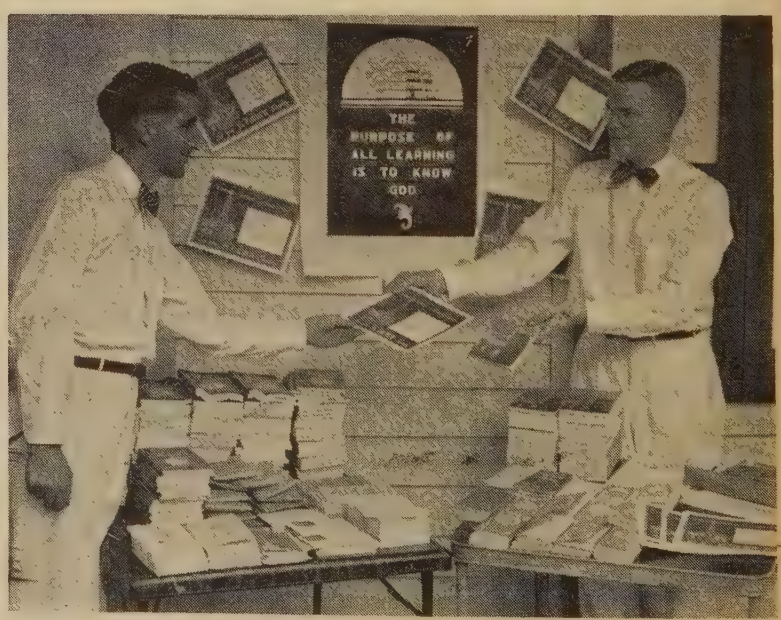


Harry Haines (District Missionary, Central District, Malaya) and Gunnar Teilmann (pastor of Wesley Methodist Church, Kuala Lumpur, Malaya) discuss distribution of "See You in Church Sunday" and other Christian literature.

Evangelism in Action

SUPPLEMENT TO SHEPHERDS

JANUARY, 1951

On Schools of Evangelism

The Wisconsin Conference School Evangelism was held October 2 at Cargill Memorial Methodist hurch in Janesville, as a part of the ix Victorious Months" program.

G. Ernest Thomas of the General oard of Evangelism was secured to struct in Home Visitation and to tline an adequate program of similation in the local church.

The Board of Evangelism estimates at approximately 1,000 homes were sited during the school, which gave l pastors inexperienced in home sitation the opportunity to visit in e of the churches near Janesville.

The Wyoming Conference Board Evangelism plans a School of vangelism each fall, to be held in e four Districts in rotation. This year e school was held in the Binghamn District, November 27 to Decemr 3.

Pastors from the Oneonta, Scrann, and Wilkes-Barre Districts, as ell as those from the Binghamton istrict, attended the school. Assistg pastors were Dean Richardson of uffalo, New York, and Stanley owell of Washington, D. C.

School sessions were conducted at entral Methodist Church, Endicott, nd the closing mass meeting was eld at First Methodist Church, Endiott.

Schools of Evangelism in the linois Conference have been set p and will all be held prior to nuary 12.

Most of the Districts will have one ood School of Evangelism with one ain preacher and one Director of isitation. Ministers will attend and ceive training, then go out to work e churches in towns within driving stance. One District will have two chools and one will have three. ne District (Galesburg) is all set up promote Preaching-Visitation by ib-District groups and cover the ntire District in this way.

Radio Commission Plans Religious TV Shows

The Protestant Radio Commission, interdenominational agency of major denominations, recently unveiled at a press screening at the Museum of Modern Art in New York City its first effort to produce specially for television a series of motion pictures which can be used by church groups in all parts of the country where television facilities exist. Rev. Everett C. Parker, director of the commission, announced at the screening that the commission is producing a series of 13 films on Bible stories.

"The Parable of the Good Samaritan," the first in the series, was shown to an audience of church leaders, television executives and newspapermen. It is expected that the first cycle of 13 will be completed this fall and, if successful, the series will be expanded to 52 films, Mr. Parker said.

Although produced primarily for television presentation, the films will be made available through The Religious Film Association to church schools, as curriculum enrichment material, and to other community organizations.

The films are being produced in color to prepare for the introduction of color television but they can be televised in black and white under existing facilities.

"These films illustrate graphically the new approach of the church to the use of mass media of communication for reaching the great masses of our population," Mr. Parker said.

The idea for a religious puppet series for television originated with Rev. Clayton T. Griswold, executive director of radio and television for the Presbyterian Church, U.S.A., and Rev. S. Carson Wasson, minister of the Rye, N. Y., Presbyterian Church.

BETHANY

A scene from "The Good Samaritan," one of the new religious films prepared for television and featuring puppet actors. Here, the thieves beset the traveler.

The District Superintendents Write

of Evangelistic Plans, Programs and Successes

Concerned over the fact that the Southeastern Jurisdiction has not met its accepted goal for accessions, Dr. J. Dallas Bass, newly-elected president of the District Superintendents of that Jurisdiction, recently wrote to the superintendents of all the Jurisdictions in Methodism asking for their respective plans and programs of evangelism. The following excerpts from their replies, which he kindly furnished us, present practical approaches to this vital endeavor in the interest of Christ and His Church. More excerpts will be used in the next issue of *Shepherds*.

Relies on Home Visitation

"Finding that mass evangelism does not reach the unsaved for the reason that they do not come to the services, we rely largely on the Home Visitation method and gaining recruits through the Sunday school as well as emphasizing that every functioning Christian must of necessity be a missionary."

J. H. Woods,
Charleston district,
Washington Conference

Program Not Difficult

"I feel that too often our ministers and laymen gain the impression that a personal evangelistic program is very intricate and very difficult. This impression grows out of the many conferences that are held and the many addresses given. Actually, such a program is exceedingly simple, and any minister and his laymen can shape it up for themselves and carry it out effectively."

Clarence H. LaRue,
The Methodist Union,
Cleveland, Ohio

Follows Shepherds

"We are following the program as outlined in *Shepherds* magazine, with some variations."

Don H. LaGrove,
Muskogee district,
Oklahoma Conference

Uses Key Ministers

"I encourage a small number of our pastors to attend Conference or Area schools of Evangelism. Following this, these key ministers plan schools in small areas within the district, at the same time carrying on a cooperative visitation effort."

John Meredith,
Marquette district,
Detroit Conference

Every Church Majors in Pulpit Evangelism

"We are stressing 'Pulpit Evangelism' in every church on the district. Especially, this year we hope that the churches will conduct faithfully —Visitation Evangelism."

W. Dwight Heaston,
Canton district,
North-East Ohio Conference

Sets Goal at 2,000 on Profession of Faith

"This fall we are making a complete study of our District. We are organizing now to make a complete survey of the entire District to find every Methodist prospect in the District. In February we have Dr. Dawson C. Bryan coming to lead us in a Visitation Evangelistic program covering the entire District. We hope to be organized to visit more than seven thousand prospects that week.

"In November and December we meet with all of our Church School Superintendents and preachers by zones and plan carefully for the part of the Church School in this program of evangelism. These plans call for the Church School teachers to report the names and addresses of all students from the third year Primary on up who are not members of the church.

"In February the Church School teachers visit in the homes of all these students who are not Church members. Five weeks before Palm Sunday we hold Decision Day in all Church Schools and immediately thereafter classes are formed for Church Membership. At least ten sessions of this class must be held in preparation for Church Membership. On Palm Sunday we bring into the church all of our children and on Easter Sunday our adults are welcomed into the Church fellowship. We are headed for four thousand additions with two thousand of them being on Profession of Faith."

J. Henry Bowdon,
Shreveport district,
Louisiana Conference

Outstanding Success in Small Churches

"Some of my smallest churches had the greatest success last year, with one church that reported 77 members, active and inactive, last year, receiving 43 from preparatory membership and on confession of faith and eight by transfer as a result of a week of visitation."

J. Homer Magee,
Glacier Park district,
Montana Conference

Youth and Evangelism

"This year we are planning a School of Evangelism . . . I have many young men on my District and they need the real fundamentals of Evangelism."

Clark H. Phillips,
Big Rapids district,
Michigan Conference

Quarterly Conference Goals

"One thing I do in my own district is to insist on each Quarterly Conference setting a goal of the number to be received on confession of faith."

Lauren D. Thomas,
Burlington district,
Des Moines Conference

Follows Area Plan

"In our own district, the Boone district, we are going to follow the Area plan quite closely. Briefly the plan is this: (1) Get as many as possible of our people to pray for the success of the evangelistic endeavor. (2) Prepare prospect lists or 'responsibility' rolls well in advance. (3) Work on the

on-Resident and Inactive lists seeking to make the 'inactive' 'active.' (4) Order the necessary materials, which includes a 'Turn Over Chart,' for every charge. (5) Secure capable, consecrated laymen to help with the visitation work, with a guest minister in every church. (6) During December and to have Visitation Evangelism and Preaching services in every church. (7) Definite training courses for prospective new members. (8) A definite follow-up program for assimilation."

Ernest M. Buehler,
Iowa-Des Moines Conference

Enthusiastic Secretary of Evangelism

". . . much of the success in receiving new members on the Central District of the Minnesota Conference is due in a great measure to the fact that we have a very enthusiastic Secretary of Evangelism who understands and advocates both public and visitation evangelism."

Andrew A. Stave,
Central district,
Minnesota Conference

Uses Turn Over Charts

"We have divided our District into eight sub-District Groups in order to be able to give a better emphasis. Last year I personally conducted a training program for Pastors and Members of the Evangelism Committee, using the Turn Over Charts which were devised by Dr. Dawson Bryan. I found them very useful for training purposes."

Weldon E. Bradburn,
Northern district,
Rock River Conference

Stresses Local Church Report on Evangelism

"For the second consecutive year this District is emphasizing the First Quarterly Conference business item of securing a commitment of goal for new members to be received on profession of faith. At the Fourth Quarterly Conference, particular stress is placed upon the report of the local church committee on Membership and Evangelism. . . ."

Harley W. Farnham,
Sioux City district,
North Iowa Conference

Evangelism Through the Church School

"In answer to your request for our plans for Evangelism, I may reply as follows: Our District program is stressing Evangelism through the church school. The District Staff of Christian Education is outlining a program which includes: Lay Visitation, membership training classes for children and adults as well.

"Detailed plans for Evangelism will be considered at a District Retreat for Pastors in October. A report blank sent to all Pastors by the District Superintendent contains a number of questions as to the local church program of evangelism.

"The Methodists in the city of Springfield are planning a week of Preaching Mission as a united program in January, 1951. The District Superintendent will hold four one-week Preaching Missions at different points on the District this year.

William L. Steffens,
Springfield district,
Ohio Conference

Need for Evangelism

"Our plan is a bi-district one. Two districts have one week's meetings and visitation and are helped by the ministers of the remaining two, under assignment by proper committees. Then, after two weeks interval, the remaining two districts have the help of the ministers who in turn were helped. . . . Our needs drove us to this plan."

Essell P. Thomas,
Easton district,
Peninsula Conference

Trains District Secretaries

"In reply to your form letter of September 21, I would say that the secret of promoting the work of Evangelism is to be found in the selection of a good District Secretary. In this Conference we sent our District Secretaries to a training conference under Dr. Dawson Bryan where they were trained under his very competent leadership. Following this we held a campaign in the District Secretary's own church to which four ministers from each District Group were invited for training. This in turn gives us a trained leader in Evangelism for every five Churches. We feel that we are now prepared to conduct visitation evangelism campaigns either in single churches or by small groups of churches."

John R. McLaughlin,
Jersey City district,
Newark Conference

United Evangelism

"Our Malone sub-district has united with all other denominations in the north country in a week of evangelism centered around a great preacher from Canada."

Robert W. Anthony,
St. Lawrence district,
Northern New York Conference

Exchange Program

"We have two visitation evangelism periods in our district. This is done on a sub-district basis, using pastors in two counties as guest lay-visitor instructors and visitors in the two counties of the district . . . We encourage continual lay visitation in each church."

H. B. Loyd,
Brownwood district,
Central Texas Conference

Emphasizes Pentecost Sunday

"Last year in our Conference we developed a program of winning 3,000 for Pentecost Sunday. This was quite a successful effort. Generally there is a letdown after Easter and we felt that we might stimulate additional evangelistic activity for the Pentecost season."

Ray W. Ragsdale,
Chairman, Board of Evangelism,
Western Jurisdiction

PASS THE GOOD NEWS ON!

Shepherds invites the contribution of significant news items by District Superintendents and District Secretaries who wish to share with others the evangelistic achievements of their Districts.

Where Do We Go From Here?

Dr. Albert Edward Wiggam, the noted psychologist, reports that Dr. L. A. Averill has made a startling analysis of two surveys taken a half-century apart with regard to characters whom young people consider ideal.

In 1898, historical characters inspired 79% of the youth; in 1948, they appealed to only 33%. In 1898 characters from literature made significant impact upon 12% of the young people; in 1948 they influenced none! In both surveys relatives and acquaintances called forth the admiration of 10%.

Astounding is the fact that in 1948 four times as many boys chose Gene Autry as chose Jesus Christ; the same number selected Jack Benny over priests, ministers, and missionaries; and twice as many gave allegiance to Shirley Temple and Jane Powell as to all religious figures combined.

Churchmen cannot ignore the question with which Dr. Wiggam concludes his report: "Where do we go from here?" We must evangelize—or die!

Fall and Spring Crusades Bring New Members

The First Methodist Church at Dearborn, Michigan, has received a total of 1,677 members in the last eight years. More than 50 per cent of this number are on confession of faith. Each fall and spring a crusade is carried on by the men of the church, under the leadership of the pastor, Neal Dow Kelley.

Members are received the last Sunday of each month. On the Saturday night before, a meeting is held with the pastor, lay leader, and representatives of organizations of the church. The Pledge of Loyalty card is given each prospect and is brought to the Sanctuary and placed on the Communion Table as a symbol of a living fellowship when the candidate is welcomed into membership. One of the results of this program has been an almost 100 per cent subscription to the budget by new members. The plan also assures a constant supply of new teachers, ushers, choir members, etc.

Plan Home Visitation

A period of Home Visitation Evangelism, similar to that observed last year in the Indiana Area, will be held again this year in the North Indiana Conference.

A school of evangelism will be conducted in the city of Marion. Participating in this school will be persons from the area within a 50-mile radius of Marion. The program will then be carried to the entire Conference.

Pastor Reports Increase

L. O. Smith, pastor at Lyons, Kansas, says that his church has received enough members on Confession of Faith during the past two years to maintain averages of "1 for 17" and "1 for 14," with total accessions of 112. (The surplus of the first year was added to the second year's total of new additions.)

During the past four years, the net increase—above all losses—has averaged 56 per year, or 224 members for the four-year period. The gross gain totaled 334.

Great Things Are Happening!

In the Peninsula Conference United Evangelistic Mission 3,000 persons were reported won on profession of faith and 1,000 by transfer, totaling 4,000. Bishop Ralph S. Cushman addressed 15,000 people in the Victory Mass Meeting Rally at the Wilmington (Delaware) Ball Park on Sunday afternoon, October 23.

In the first phase of the Kansas-Nebraska Mission 2,153 persons were won on profession of faith and 2,336 by transfer, totaling 4,489. The second and third phases should swell the total to well over 10,000.

The Syracuse (New York) Area Mission, November 5-10, resulted in a total of 13,000 persons won for Christ and His Church. On Sunday, November 5, there were 1,541 persons won on profession of faith and 1,091 by transfer. On Tuesday, national election day when New York State was engaged in an unusually heated struggle for the governorship and the United States Senate), 1,477 persons united with the church on profession of faith and 872 by transfer.

Begin Construction Of New Church

Lawton, Oklahoma, Methodist Church leaders recently held groundbreaking ceremonies for the new $100,000 Lawton Heights Methodist Church.

Dr. H. G. Ryan, District Superintendent, announced that charter membership enrollment period closed Oct. 15. At that time the organization of the new church was complete.

Joe L. Porter, left, chairman of the Lawton Heights Methodist Church building committee, opens construction of the new Methodist building at Lawton, Oklahoma. Watching Porter are, left to right, Dr. H. G. Ryan, District Superintendent; Luman T. Cockerill, pastor of the First Methodist Church; Hal Noble, pastor of the Lawton Heights Methodist Church; and P. G. Waggoner, member of the building committee.

Rev. Hal Noble, who came to Lawton from Verden, Okla., is now conducting services in a tent on the property and will become pastor of the church when it is completed, Dr. Ryan said.

All construction work will be supervised by Dr. Ryan and the building committee. The superintendent supervised the construction of a five-room parsonage completed Aug. 1.

The first unit of the new church will contain a sanctuary, recreational rooms and classrooms plus dining and kitchen facilities. Construction will be of brick veneer.

Another sanctuary will be constructed at a later date and the old sanctuary will be turned into a recreation room. The $100,000 price tag on the church includes this later construction work.

The First Methodist Church is sponsoring the first unit of the building.

GENERAL HEADQUARTERS
SUPREME COMMANDER FOR THE ALLIED POWERS
Civil Information and Education Section
APO 500

26 September 1950

The Upper Room
1908 Grand Avenue
Nashville 4, Tennessee

Gentlemen:

General MacArthur has requested me to acknowledge receipt of your periodical, "The Upper Room." As you are aware, the Bible is in great demand in Japan today, and religious literature which will help to explain its meaning is welcome. Your gift copies of the periodical will be presented where it is believed they will be used most effectively.

It is hoped that your interest in the spiritual rehabilitation of the Japanese people will continue. I assure you that it is sincerely appreciated.

Very truly yours,

D. R. NUGENT
Lt. Col., USMC
Chief, CIE Section

Work Camps

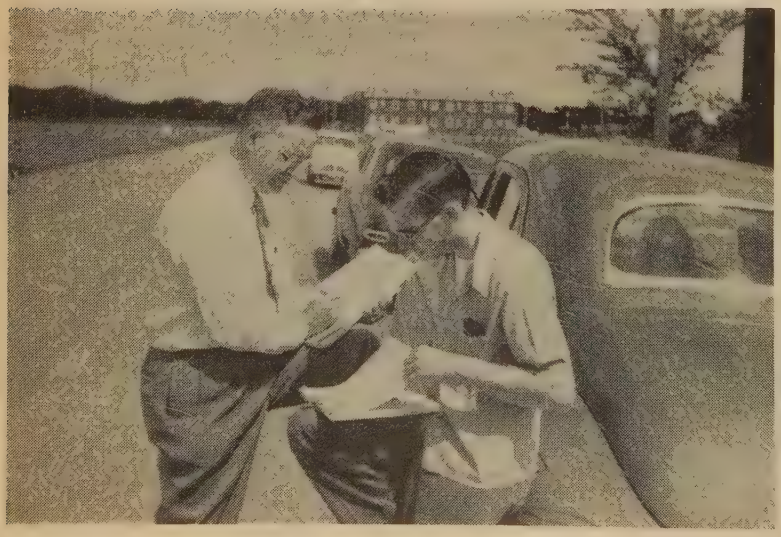
The General Board of Evangelism of The Methodist Church is cooperating with the Youth Department of the Board of Education and the Department of Student and University Life in preparation for another series of work camps to be held throughout the country during the summer of 1951.

Such short-term service projects, which in 1950 served in nine centers and were manned by 275 students, have proved to be one of the most effective methods of exposing youth to the opportunity of witnessing for Christ. There are three elements in these work camps for youth and students: work, study, and worship.

The purpose of the work camps is (1) to instruct young people through in-service training in real-life situations; (2) to demonstrate practically the validity of the Christian philoso-

Miss Lorene Schact, Conference Director of Youth Work, is shown above with a group of Youth Camp Workers, planning a week-end Field Service with the Methodist Youth Fellowship. The picture was taken at the Grand Island (Nebraska) Work Camp.

Below: District Superintendent Harley Farnham and George Kaufmann check reports at the Airbase Housing Units in Sioux City, Iowa, following an afternoon survey. Two hundred and seventeen new prospects were discovered during the Sioux City Work Camp.



Youth Camp Workers go out "two by two." Here two girls interview a housewife in a surburban home near Grand Island, Nebraska.

# of Evangelism

hy of reconciliation; and (3) to use onstructively the time of young peole during the summer.

Howard Ellis, associate secretary f the department of public evanelism of the General Board of Evangelism, is collaborating with the National Conference of Methodist Youth in establishing a pattern for conferences by means of which his cooperative program may be initiated and carried on in a conference, in communities where new churches need to be established, where surveys are needed, or where here are areas of special concern nd need.

Work camps are being planned for Florida, California, St. Louis, Kansas City, Alabama, Mississippi, Delaware, Indiana, Ohio, Minneapolis, llinois, Iowa, and in a number of other centers not yet announced.

Above: George Harper preaches at a Saturday night street meeting held in Ocala, Florida, by the Florida Evangelism Work Camp.

Chicago Work Camp leaders below are (front row, left to right) Heil Bollinger, Student Department; Wayne Snider, Dean of Chicago Work Camp; Howard Powers, Executive Secretary, Board of Education, Rock River Conference. In the back row (left to right) are Howard Ellis, General Board of Evangelism; Claire Nesmith, Director of Field Work; Ray Laury, Host Pastor, St. Paul's Methodist Church; Paul Grimes, Chairman, North Central Jurisdiction Committee on Evangelism.

Howard Ellis watches as James Chubb, host pastor, instructs a group of Youth Camp Workers before they begin their survey.

Six Great Conferences

For Christ and His Church

North Central Jurisdictional Conference on Evangelism at Cedar Rapids, Iowa

THE North Central Jurisdictional Conference of Evangelism was held at St. Paul's Methodist Church, Cedar Rapids, Iowa, September 19-21 with Dr. Marvin B. Kober as host pastor and chairman of the local committee.

All nine states of the Jurisdiction were well represented. Bishops who attended and contributed to the program were Brashares, Magee, Reed, Raines, Cushman, Werner, and H. Lester Smith, retired. Many district superintendents were present. Approximately four hundred ministers were registered. Conference secretaries, members of the General Board of Evangelism, and representatives from the General Board of Education gave very practical and inspiring addresses on: "The How of Pulpit Evangelism," "The How of Visitation Evangelism," and "Evangelism in Action" in Conference, District, and Local Church.

Evangelism and the Educational Program of the Church were very ably discussed by members of the General Board of Education. The last session of the Conference was devoted to an emphasis upon assimilation and conservation in evangelism.

The closing message was brought by one who has purposed in his heart that Jesus must not "bear the cross alone," our devoted Executive Secretary, Harry Denman. As he spoke on the theme "The Church Aflame" we reached new "heights of devotion" and went forth with the silent prayer upon our hearts, "O Master, let me walk with thee."

—Charles R. Holmes

Northeast Jurisdictional Conference on Evangelism at Ocean City, New Jersey

We had an excellent conference with a very high spiritual note. There were three dominant words which characterized the impact of the conference. The first was the word "urgency." Every speaker seemed to feel that now, more than ever before, we need to do evangelistic work to win America and the world for Christ.

The second was the word "reality." The reality of the presence of God was great in this conference. It seemed to come through every speaker and you became conscious, not of him, but of the divine presence. We were wonderfully and richly blessed.

The third was the word "way." Every speaker pointed out how the various phases of evangelistic work could be done and how these six victorious months could yield untold results to Methodism and American Protestantism for Christ and His Church. Much emphasis was placed upon the "how."

198 persons registered. There were some 900 people in the Tuesday night mass meeting when Dr. Stanley Jones spoke and some 500 in the Wednesday night mass meeting when Dr. Robert Goodrich was the speaker.

—Harry L. Williams

South Central Jurisdictional Conference on Evangelism at Tulsa, Oklahoma

More than 400 delegates, representing all 18 Conferences of the eight states comprising the South Central Jurisdiction, met at Tulsa for three days of thrilling and most stimulating discussion. Four bishops of the Jurisdiction were able to be present, together with the majority of the district superintendents, the conference secretaries of evangelism, a great number of district secretaries, members of the General Board of Evangelism, the Jurisdictional Board, and several representatives of Conference and Jurisdictional Woman's Society Groups. In addition, there were pastors from many churches within driving distance and representatives of the laity from local church committees on evangelism.

Two representatives of the General Board of Evangelism—Dr. Dawson C. Bryan and Dr. G. Ernest Thomas—gave enlightening guidance in methods, materials, and motives for the whole work of evangelism. Dr. M. Earl Cunningham and Dr. Ed Mattingly brought wise suggestions and help from the General Board of Education's program of evangelism and Dr. Paul Womeldorf, Executive Secretary of the Jurisdiction, presented an analysis of the evangelistic achievements of the past and the possibilities and challenges of the immediate future throughout the widely varied portions of the Jurisdiction. Dr. Pierce Harris, of Atlanta, Georgia, was selected as the inspirational preacher for the two evenings and these great services drew huge throngs. Other speakers included William I. Hastie, Bishop Paul E. Martin, Bishop Ivan Lee Holt, Dr. Don Schooler, and Bishop William C. Martin.

—William I. Hastie

Southeastern Jurisdictional Conference on Evangelism at Birmingham, Alabama

The Southeastern Jurisdictional Conference on Evangelism was attended by never less than 200 persons, with more than 500 at evening meetings.

Florida and Kentucky Conferences had all their district secretaries of evangelism present. Bishops Purcell, Short, Franklin, and Harrell attended and brought excellent messages.

Every church in the Jurisdiction was asked to observe at least three great Membership Sundays: Christmas Sunday, December 24; Palm Sunday, March 18; Pentecost, May 13.

The Conference also voted to ask every church in the Jurisdiction to have an evangelistic campaign (preaching and visiting) for 10 days culminating on May 13, 1951.

—Harry Denman

Western Jurisdictional Conference on Evangelism at San Francisco, California

The Western Jurisdictional Conference was held in San Francisco September 12-14. By every standard it could

called a great conference. The spirit s splendid and the areas voted to go o the evangelistic mission, 1951-1952. iis includes the Denver Area which d not already been lined up.

Every district superintendent was ere and all the bishops with the exption of Bishop Tippett, who was ray on a foreign episcopal mission. ie support given by the forces of ducation was very fine.

Ray Ragsdale brought out the fact at in the past 10 years in that irisdiction there has been an increase population of more than five and e-half million people. The Methodist crease, so far as its ratio was conrned, was only about half of the pular ratio. There is a tremendous allenge on the West Coast.

There were 150 people present and the lower floors of Glide Memorial Church and Trinity Church, Berkeley, were filled for the evening meetings. Of the two evening meetings one was held in San Francisco and the other in Berkeley.

—J. Manning Potts

Central Jurisdictional Conference on Evangelism at Cincinnati, Ohio

The first Jurisdictional Conference on Evangelism in the history of Methodism was that of our Central Jurisdiction, held at Mt. Zion Church, Cincinnati, Ohio, August 15-17, at the call of Dr. J. W. Golden, Associate Secretary of Evangelism and Director of Negro Work.

Here bishops, district superintendents, board representatives, pastors, laymen, conference board chairmen, secretaries of evangelism, and representatives of the Woman's Society of Christian Service of the Central Jurisdiction eagerly came to initiate and make effective in old time Methodist fashion this mammoth evangelistic movement among the 350,000 Negro members of our church.

The general directors of the conference were Dr. J. W. Golden and Dr. H. R. Coleman, district superintendent of the Wilmington District, Delaware Conference, and chairman of our Jurisdictional Board of Evangelism.

—David Morris Jordan

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Tidings

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The Laymen Did It

By James S. Chubb, Pastor

First Methodist Church, Grand Island, Nebraska

A YEAR ago in February the Nebraska Conference School of Evangelism, under the leadership of Gene Golay and Otto Quaife, was held at Grand Island. The official board had already voted to adopt a vigorous program of Evangelism and Missionary support. During the week Mr. Golay met with 40 members of the church who formed a Fishermen's Club to meet once each month for the purpose of winning new converts and members to the church.

The chairman of the group is Field McPherren, an insurance agent. He proved to be "a natural"—witty, persistent, and with a real religious faith. He has been the guiding genius in this movement. Since the start of the Fishermen's Club the church has grown at the average rate of 40 per month. About half of this number have been received into the church by confession of faith. During the conference year 1949-50, the first full year of the club's operation, the fishermen won 483 members to the church.

What is the secret of this work? It is done by the laymen. Pastors have discovered that they win many people who will not even grant the ministers an interview. Since this is the case we hand out the names of 40 or more families each month from which we expect to receive 40 or more members.

We work at it regularly, even through the summer months. We have found that while we may not win decisions from the people we call on, they often tell us of others who are interested. Almost every contact leads to another contact in a kind of chain reaction.

This group has adopted the system. We have a supper meeting each month where we discuss our work, talk over our experiences, and pass out envelopes. Usually about half of the club are unable to attend the meeting but we send them envelopes anyhow. During the month they make the call assigned and inevitably find other folks who are interested. Busy men can work this way, especially, and so we keep their interest and activity.

We also make a general monthly appeal to the congregation to be on the lookout for folks who are moving into town. This usually gives us good contacts which, when followed, result in decisions. We have found that many in the general congregation who will not work as Fishermen do nevertheless bring other families into the church. In addition to this, we ask every organization of the church to do its part in winning new converts. We aim at a 10 per cent increase in each organization each year. This always supplies a large number of prospects and members.

Evangelism is a spirit that gets into the thinking of the congregation. We expect to have new members each week, and we expect new decisions each week. When you expect a thing you are apt to get it.

After the laymen secure the decisions and report the interest of a family, one of the ministers calls on the family. While we are there, we talk over the work of the church, leaving a leaflet describing our activities. We discuss the financial plan of the church. We find out where the prospective members like to work, what their religious habits

Above, left, is a group of visitation workers of First Methodist Church, Grand Island, Nebraska. In the front row, left to right, are Clarence Dreier, Field McPherren, Chairman James Chubb, George Miller, Ralph Branstetter, Albert Osborne, and Vernon Rice. Standing, left to right, are Gertrude McPherren, Zoe Hewitt, Thelma Dreier, Jessie Yost, Bertha Miller, Emma Spry, Billie Isley, Elizabeth Rubeck, Mabel Flint, Sharon Rubeck, Mary Willits, Edna Rice, Elizabeth Osborne, Don Yost, Merle Parks, Fred Maurer, and Rex Parks, Chairman of the Board.

Above are the leaders of the Church Welcoming Committee—James Chubb, left, and Mr. and Mrs. Howard Finley.

re, and what questions they may have in mind. The man vho won them is immediately interested and is there to velcome them into the fellowship of the church.

We follow this up with organizational assimilation. The vomen call on the women, the men on the men, the youth n the youth, the young adults on the young adults. If heir interest is at all genuine they soon become a vital part f the program. Some of our best leaders and givers have een new members.

It takes a lot of religion to make new converts. That vas one of the first things that we discovered. One must ave much faith to be rejected and respond to the refusal vith prayer, rather than turn away with a disappointed eart. For the refusal of today may become the decision f tomorrow. Many are won by prayer and consecration. When you invite a person to become a member of the church r to make a Christian decision, you have sown seed that nay bring forth fruit in a year or so even though your in- itation is refused at the time.

Young couples are especially open to conviction on the natter of religious faith. Something has happened to make hem feel the need of it. If they are made welcome, and if heir talents are used, we have discovered that they will ake an eager interest in the church. We receive many of hem by confession of faith and baptism who have had no background at all in churchmanship.

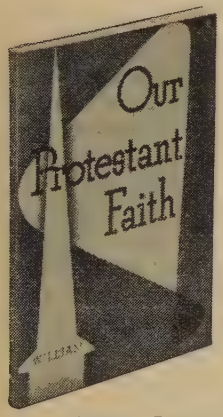
We are constantly trying to reach men and women who have had bad habits and whose lives have been rather poorly invested. We see no reason why Alcoholics Anonymous should do more for people than the church does, or why court counsellors should excel the church in meeting domestic difficulty. So our church carries on an active relation with the social service agencies, the police department, and other agencies in the city. We have let it be known that we want to be called if there is need. Indirectly, this interests many men of the town who did not know that the church is concerned with the welfare and future of anyone. We highly recommend this policy to any church.

Another secret of our growth lies in the fact that we stress friendliness. It is stressed all the way through the organization. Of course, we do not always succeed; but we intend that anyone who comes to any kind of service here will be welcomed and that he will be put to work if he wants to work. This church has long had a reputation for being a family, working-class church, which makes our evangelistic work much easier.

Who are in the club? It is about equally divided between men and women. It is also about equally divided between young and older members of the church. Each group has its own influence and we use it. Several times we have used high school and junior high people to good advantage. They are about as successful as the other members of the congregation.

All walks of life are represented. We have farmers, bankers, stenographers, truck drivers, salesmen, schoolteachers, engineers, housewives. This makes the club strong, for we are not limited by the outlook of any one walk of life.

Books to Deepen the Spiritual Life



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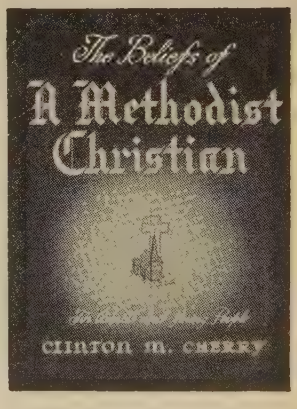

Quantity orders to one address

1908 Grand Avenue *Tidings* **Nashville 4, Tenn.**

REACH OUT WITH TRACTS!

DID you ever stop to think that the Bible is made up largely of tracts, such as the Books of Ruth, Ezra, Amos, Romans, Philemon, James, and others?

Do you know that tracts have been used to spread the gospel through the centuries since the Scriptures were written? Do you realize that the enemies of the Christian faith have constantly used this weapon? Can we afford to miss the joy of carrying the message of eternal life in the form of tracts to dying souls?

Bullets have brought death to millions. Tract work has some great advantages over other forms of Christian work. These are some of its advantages:

Any person can do it. Not all can preach; not all can conduct meetings; but all can select useful tracts and then pass them on to others.

A tract never loses its temper. Church workers sometimes do. There are Christian workers, even workers of experience, who sometimes get all stirred up while talking to someone. But you cannot stir up a tract. It always remains calm and quiet.

A tract is often read when no one is looking. There is many a man who probably would resent it if you tried to talk to him about his soul. But if you leave a tract on his table or in some other place where he might come upon it accidentally, he may pick it up and read it—and that tract may be used by God for his salvation.

A Tract Stays

A tract stays with a person. You may talk to a man, but if he is not interested, he may walk away from you. But if you give him a tract, it is very likely to stay with him.

Tracts lead many to accept Christ as their Saviour. Only eternity will reveal how many people have been led to Christ by reading a tract. In a gospel tract, as well as in the spoken Word, there is "the power of God unto salvation to everyone that believeth" (Rom. 1:16).

Why Use Tracts? Tracts should be used for the conversion of the unbelieving. A tract will often succeed in winning a man to Christ where a sermon or a personal conversation has failed. You may try to talk to him, but he will put you off. If you put a tract into his hand and ask God to bless it, he may read it when he is alone, and God may carry this message to his heart for the salvation of his soul.

Tracts should be used to lead Christians into a deeper and more earnest Christian life. It is a great mistake to limit the use of tracts to winning the unconverted for Christ. You may know someone who claims to be a Christian, yet he does not fully understand what it means to lead a Christian life. A tract may help him.

Tracts should be used to correct error. The air is full of error. In our personal work we do not always have the time to talk to a man long enough to lead him out of his error, but frequently we can give a tract that can do the work better than we can.

Tracts should be used to set Christians to work. We have many people who do little or nothing for Christ. A well-chosen tract may set such people to work.

Who Should Use Tracts? Ministers of the gospel should use them. Many ministers do make constant use of tracts in their personal work. They leave well-chosen tracts when they make their pastoral and missionary calls. And whenever they meet a person

By John Schumacher (Reprinted by permission from TODAY, May, 1948.)

the street or elsewhere, they are prepared to leave a ıct with him.

Sunday school teachers should use them. Every Sunday ıool teacher should be on the lookout for tracts to give his or her pupils, which they might take home to their rents. Many parents can be reached with a gospel mes-ge through tracts. In this way the Sunday school teacher n do much to supplement his hour's work on Sunday ɔrning.

Every Christian should use them. Every Christian, young ıd old, should be a soul winner, a witness for Christ, to ıow forth the praises of Him who hath called him out of ırkness into His marvelous light. There are tracts written ɔr all ages. What a splendid opportunity for young people learn to work for Christ by first distributing tracts. It ay be hard for one young person to admonish another, but ɔmetimes a well-chosen tract will help greatly in reclaiming soul for Christ. Words may fail us, but a good tract, when ead, never falls short of saying what it wants to say.

Traveling men have a rare opportunity for doing tract ork. They are always meeting people—on the train and the us, in hotels and places of business, on the streets and ighways. They form new contacts every day, and it would e a simple matter to leave a tract with those whom they ieet. Or they may leave a tract on the train, bus, or street-ar; in the hotel room or lobby; yes, anywhere.

Businessmen can use tracts to good advantage with their usiness associates and their employees. How easy it is to lip a tract into a letter, personal or business, and even into he pay envelopes!

Every Christian housekeeper should be well supplied vith tracts, so that she may hand them out to the grocer, he butcher, the milkman, the deliveryman, the beggar, the ramp. Only heaven will disclose the good that is accom-ɔlished by individual Christians through tracts.

How to Use

But how are we to use tracts? Tracts can be used to *begin* a conversation. One of the difficulties in Christian work is o begin. A simple and easy way to begin is by slipping a ract into the person's hand. After the tract has been read, a conversation naturally follows.

Tracts can be used to *close* a conversation. As a rule, when you have finished talking with someone about his soul's salvation, you do not want to leave him without giving him something definite to take home to read. A tract is a good parting word.

Tracts can be used where conversation is *impossible.* Frequently a conversation is impossible because of peculiar circumstances. You may be able to say only a few words to a person, but you can always put a tract into his hand and ask God to bless it. Give him a tract that will fit him—suitable to his spiritual condition.

Tracts can be sent to people who are living at a distance. It does not cost tracts much to travel. You can send them to the ends of the earth for a few cents. A tract should be enclosed in every letter, especially when it is sent to people who live in out-of-the-way places where church attendance is difficult or impossible.

Read Them First

Here are some general suggestions: Every tract should be read before you give it to someone else. This is very necessary. Bad tracts abound today. There are tracts which are absolutely false and pernicious in doctrine.

The tract should be suitable to the person to whom it is given. What is good for one person may not be so fitting for another.

Every Christian should carry a selection of tracts with him. We do not say "collection," but *selection.* Tracts are countless in number. Many of them are worthless. Select the best, and arrange them for different classes of people.

The guidance of God is necessary. We need wisdom from above in the proper selection of tracts.

God's blessing is needed. Do not merely give out the tract, but whenever you give it, be sure to ask God to bless it.

It is well to give out tracts with words and sentences *underscored.* People are curious, and they will take particular notice of the underscoring.

Never Be Ashamed

A Christian should never be ashamed of distributing tracts. Many people hand out tracts as if they were ashamed of what they are doing. The tract is not likely to be read then. But if you act as though you are conferring a favor upon your friends and giving them something really worth reading, they are more apt to read the tract you give them. It is often well to say to a person: "Here is a leaflet from which I have received a great deal of good."

Attract the World to Christ—with Tracts. The great commission to the Church is: "Go ye into all the world, and preach the Gospel to every creature" (Mark 16:15). In the early Church the Apostles made good use of tracts. For the Epistles of the New Testament may rightly be called "tracts of the first century," especially those coming from the pen of Paul, the world's greatest tract writer. And if we today are really in earnest about winning souls for Christ, then we, too, must make greater use of these silent preachers. It is not enough to have a tract rack in church or to have tracts in the pew racks. We must also encourage and train our people in the art of using them.

Advance for Christ with Tracts

"Christ in Christmas," by G. Ernest Thomas—$2.00 per 100
"Alone With God"—$2.00 per 100
"Day by Day with God," by C. Stanley Lowell—$1.00 per 100
"A Protestant Believes"—$2.00 per 100
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"The Angel and Mr. Oddsock"—$2.00 per 100

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The Teacher Evangelist

By John Q. Schisler

THE church school carries an original responsibility for evangelism which cannot be transferred or delegated to any other person or organization. It is but one of several agencies in the local church which are responsible for evangelism, it is true, but it cannot excuse itself by reason of that fact and depend upon others to perform its evangelistic work. The church school superintendent and the church school teachers have been called to places of service in the church in which evangelism is an inherent duty and privilege. In fact, the church school must concern itself with evangelism if it is to function as a Christian educational institution at all.

Not only does the church school carry a great responsibility, it has a correspondingly great opportunity. The church school teacher meets her pupils regularly, uses a curriculum which points the pupils definitely toward the acceptance of Christ and his way of life and membership in the church, and does her work in an atmosphere of worship which is conducive to the awakening of spiritual impulses in her pupils.

Persons are at the center of every successful enterprise. The way of the cross is the highway of victory in evangelism. Somebody must pay the price. Upon church school teachers more than anyone else depends the success of evangelism in the church school.

Good teachers are not always easy to get. Our desire for success in the evangelistic work of the church school should stimulate us to find good teachers or make good teachers of those we have.

Who are good teachers? Good teachers know their pupils. They know how to teach. They are dependable. They study their lessons. They plan carefully to make the brief class period a profitable time for their pupils. They are spotless morally. They are genuinely Christian in their attitudes and conduct. They are concerned about the religious life of their pupils. They give careful attention to the thoughts, the attitudes, the habits and conduct of their pupils. They teach them to love goodness and to hate evil. They teach them to use their Bibles and to respect their pastor and to love their Church. They aim to lead their pupils to make a definite decision for Christ when they are old enough to understand what it means. They are *good* teachers.

Jesus said, "Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of God." Our Methodism has been saved from needless controversies on the place of the child in the Kingdom. Of course, the child's experience of God is not an adult experience, but it is no less real because it is a child's experience.

A program of Christian education which is not evangelistic in its aim and purpose is not Christian. On the other hand, a program of evangelism which does not involve the educational process is temporary and unsatisfactory.

Teachers of children should achieve two results in their work: (1) To make their week-by-week teaching truly evangelistic in aim and content. (2) To teach in such a way that each pupil will make a definite decision for Christ and church membership.

Few persons if any have ever been converted to the Christian religion without first being taught the simple truths of the gospel. There is a sense therefore in which each lesson taught, each time of worship with children, each weekday activity engaged in is evangelistic. As the teacher helps the child to have an understanding of God, of Jesus, of the Bible, of what it means to be a Christian, that teacher is doing the work of evangelism. In this sense, evangelism is a continuous process and the good teacher is a real evangelist.

The child should be taught in such a way that he comes normally and naturally to the time of decision. There is no one place or time for this decision. It may come in the classroom or as the child walks with his teacher along some quiet way or as he engages in worship in his department or as he lives with Christian parents in the family circle. It may come on some special day which has been set apart by the pastor as a time of decision. On Decision Day, along with the other boys and girls, what is more normal and natural than for a child who has been learning of Jesus and who, like all the rest of us, is greatly influenced by the example of his fellows, to declare his love for Jesus and his desire to serve him always?

A word of caution is needed, however. We must be sure that such a decision is a real decision on the part of each boy and girl. We must avoid the danger of leading boys and girls under the stress of emotional appeals and a mass movement to make a decision which is not based upon real conviction. This means that the work of teaching must have been carefully done. It also means that the pastor and the department superintendents must use great care in planning for and conducting the service on Decision Day. We should not, however, allow our fears to govern us. Just because there is a danger that some children may join the church who have not had an experience of God, some pastors and teachers never attempt to lead children to make a decision at all. This is the worst sort of heresy. It is a lack of faith in the power of the Holy Spirit and in the ability of the human spirit to know when God speaks to the soul. We must exercise due care in dealing with the tender spirits of our children, but let us not be deterred from this most holy and necessary work just because there is danger that we may err in doing it.

There are thousands of youth in our churches who have a genuine experience of religion. Many times in their lives they have had a sense of the Divine Presence. In their innermost selves they have declared allegiance to God and to a life of sacrificial devotion to the highest ideals that have been taught them. They gladly meet the obligations which church membership imposes upon them. They throw themselves eagerly into the tasks which are assigned to them.

They are imperfect, to be sure. Perhaps immature is a better word. They are growing toward the ideal of full Christian discipleship. They need encouragement and guidance. They need something to do which will give them opportunity to try themselves, to gain

nfidence, to improve their skills in ing good; in a word, to grow in the ristian life.

There are other youth in the church hose experience of religion is shallow. here was a time when they responded the appeal of parents or pastor or acher more out of their desire to please an out of any depth of religious conction or experience of God in their art. They have lived in the church but ve never really shared in its deeper irit and purposes. To them religion is dull round of doing things, such as atnding preaching services and church hool, hearing sermons and talks, perps taking a part in the program themlves. It is all a bore—something to be one because it is expected of them, and e sooner it is over the quicker they n get out into something that is really teresting.

These youth need a spiritual awakeng. They need to be led to face the eeper realities. God must be something ore than a faraway being about whom ey know little and care less. He must ecome the most tremendous fact in eir life. Sin and its consequences must ecome hateful to them. God's kingdom nd His way of life for His children ust become their chief concern.

To bring help to these two groups of outh in the church should be one of the hief aims of the teacher and the adult eader of youth in the church school. But it must not stop there. The very effort to deepen the religious experience f the youth already in the Church will f necessity thrust them out into the world to seek and to save others who are not Christians. It has always been so. Once Andrew had met the Lord he must go at once and find his brother, and from that day to this when one really has had a satisfying experience of God his happiness is not complete until his friends share it with him.

This, then, is the twofold program of evangelism among youth: to deepen the religious experience of those now in the Church and to reach those who are out of the Church.

When we consider the evangelistic record of our Church during the past ten years there is one thing that is clearly revealed; namely, that we need to do more than we have been doing in recent years in the evangelism of adults.

When we make a careful comparison between the total possibilities for church membership among the children in any one year of the junior and intermediate departments and the total number actually received into the Church during the same year, we find that the officers and teachers of these departments of the church school have assisted their pastors in leading most of their pupils to make a decision for Christ and unite with the Church.

When we check the record of our Church in its program of evangelism among adults, we discover that the membership of our Church would be just about stationary over a period of years if we leave the children and young people out of account. It seems therefore that our need at this time is in the area of adult evangelism. That is, an evangelism for the masses of adults who are not attending anybody's church.

The adult teacher ought to aim at definite evangelistic results through his teaching and other class activities. Here is a teacher who says to his class, "We know the men and women in this community who are not members of any church. Why not divide their names among the members of this class and each one of us pledge ourselves to invite them to come there for the class sessions and for the preaching services? Let us study them just as carefully as an insurance salesman would study his prospects, and through prayer and persistent effort work with them until we have led them to make a decision for Christ and the Church."

If an adult is won by members of some organization in the local church school, such as an adult class, his experience of conversion is connected in his thinking with an organization already at work in the church. It is not an isolated experience which is related only to a revival which soon ends. He is more likely to become active in the work of the class and the church because his fellows went out after him and brought him into their class and led him to make a decision. Since they are interested in him, they will keep after him and give him a place of service somewhere in the class and the church. A program of this sort would put life and purpose into many an adult class which is now merely "meeting."

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TIDINGS

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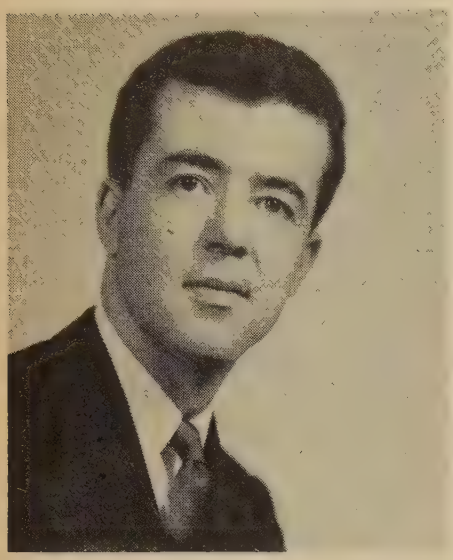
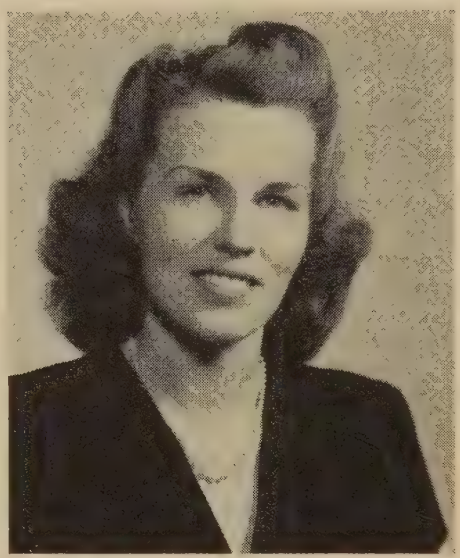
EVANGELIZING JAPAN



By Lawrence Lacour
Approved Evangelist
Des Moines, Iowa

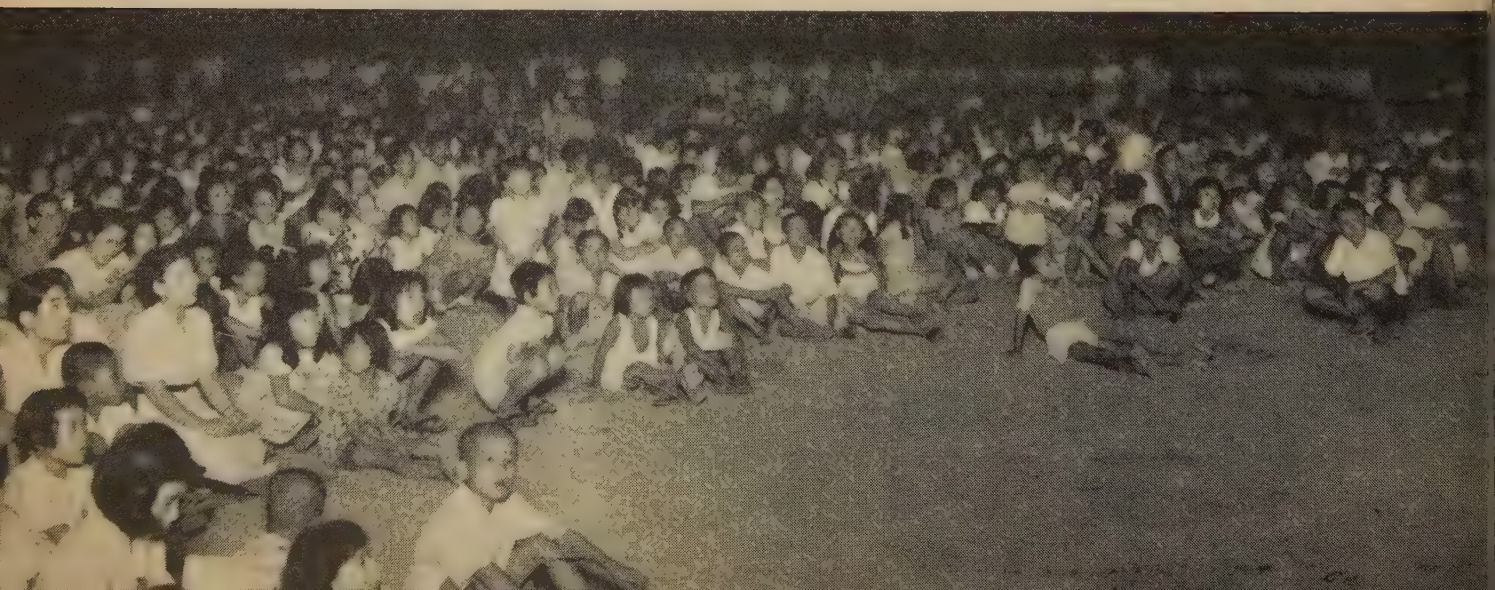


Left: Lawrence Lacour and his wife, Mildred. Below: Part of the crowd of thousands who attended the historic 4-day campaign in Fukuoka, South Japan.

THE surrender of Japan opened to the Christian world an unprecedented missionary opportunity. Here were a people who had lived for generations under a system of authority. Strangely enough they found it easy to pledge their allegiance to any power or person who could show superiority. America had won the war and so, overnight, everything American became popular. During the war the Japanese had been led to believe that every American was a Christian. This view became modified somewhat with the experiences of several months of occupation, but there still remained a deep curiosity about the Christian religion. Some became as willing to profess the Christian faith as they were to cast aside their kimonos in favor of Western dress.

The intellectuals were not moved so radically. They were left no alternative but to cooperate with the Occupation. Many of them have done so sincerely, but others at heart remain unreconstructed. A large segment of Japanese intellectual leaders have surrendered to a philosophy of nihilism. When questioned about their religious faith they will answer, "My father was a Buddhist (or Shintoist), but I have no religion." This great vacuum has become a source of keen anxiety to many Japanese pastors.

To sum up the present situation, however, I think it is fair to conclude that the peak of missionary opportunity has been reached in Japan. There is no question but that the coming days will be more difficult. Yet, among the masses there is still a great curiosity concerning Christianity. The populace is not so easily swayed, which in the long run may be an advantage, but great crowds still gather to hear a presentation of the Gospel. As far as the intellectuals are concerned, it is my opinion that nihilism offers a fertile field for either Christianity or Communism. And if one must



ose between the barren plains of pair and the boggy marshlands of ifference, it is possible that the Jap-se terrain is easier to conquer than American.

Evangelism Not Easy

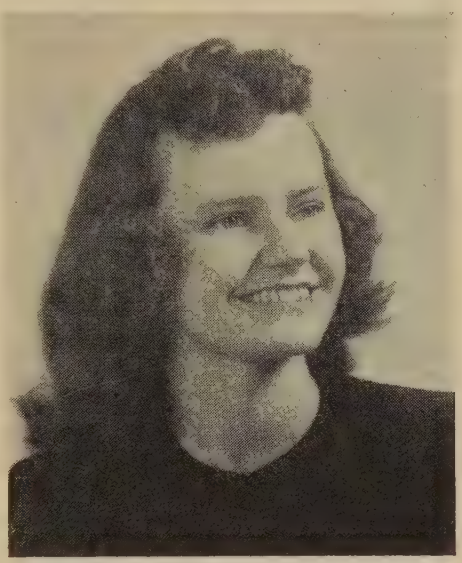
Yet evangelism in Japan is not easy. e church before the war was pitifully all. During the war its members were ttered, and under the best conditions worship of Christ was extremely un-pular. Many who professed the faith npromised and are still too ashamed return to the church. The church in pan, like those in other countries, o faces the lack of spiritual vitality. In 1946 Dr. Kagawa explained that a eat evangelistic program was neces-y to make Christianity a movement in e eyes of the general public. At that ne he and several other Japanese aders invited me to come to Japan as on as possible with an organization at would challenge the Japanese pop-ace with Christ. Four years of nego-ting and planning followed. Since ne 21 we have been on the field.

The first question asked by the re-rters of the secular papers has been, What is your purpose in coming to pan?" The answer to this has been, To reach as many of the Japanese ople as possible with the Christian essage." This includes not only the rbal proclamation of the Christian essage, which is basic to any evange-tic endeavor, but an attempt to expose e people to the atmosphere of Chris-anity. We want them to catch the in-piration of thousands of people singing e great Christian hymns, and of classi-l and sacred music combined with the angelistic message. We want the min-ters to feel the thrill of cooperating gether in a great effort to touch the asses. We do not apologize for forth-ghtly challenging thousands who have en educated in the mission schools to cept Christ. There is every reason to vite the great masses who are ignorant the Gospel to become seekers for hrist and to make definite commitments that quest. If one service in a city ould leave the general populace aware the Christian message and the pres-ce of the local Christian churches; if large number of names of both con-rts and seekers could be left in the ands of each local minister to supply im constituency lists of people who ere more than curious; if the pastors nd the people, in a spirit of unity, ould feel the thrill of Christian con-uest, we believe our mission to Japan ould make a contribution to the King-om.

Sponsorship Important

The sponsorship of any movement is important. The National Christian Council and the *Christian News* issued us a joint invitation and promised full cooperation and the working out of a schedule. This has been done under the leadership of a committee of able churchmen. The direct management has been placed in the hands of Mr. Tomio Muto, who is by profession a lawyer and a judge. Mr. Muto, with rare imagination and genius, has given his full time to promoting the Crusade. He hired a staff of assistants to manage many of the details, and travels with us to supervise each local service and to act as interpreter. He, more than any other person, has been responsible for the success of our venture.

The skillful management of Mr. Muto is evident in so many details. First, he



made nation-wide propaganda of our coming through the *Christian News* and through the secular press. This resulted in invitations from churches all over Japan. Only if the Protestant churches of a city would agree to unite in the Crusade did he give them any promise of consideration. The unifying effect has been amazing.

To catch the attention of the masses, Mr. Muto secured the cooperation of the secular press. The *Yomiuri,* one of the three most influential papers of Japan, with a circulation of over two million, introduced the Crusade to Japan by presenting the party in two formal concerts in Tokyo. The musicians of the Tokyo area were invited to a private concert. Appearances were scheduled at the University of Tokyo and colleges in that vicinity. A contract was drawn up for producing an album of records. A two-week schedule of services covering a thousand miles enabled reporters, photographers and newsreel cameramen to cover the program in action.

Four-Day Campaign

When the party returned to Tokyo, a four-day campaign was launched with all the churches of Tokyo cooperating. An outdoor service was held on the spacious grounds and in front of historic Meiji Shrine, one of the greatest centers

Miss Lois Seashore (above) and Miss Leontine Ostlund, evangelists who assist Mr. and Mrs. Lacour.

of Shintoism. Statistically, the Tokyo campaign resulted in 2,332 cards signed, indicating either a decision to accept Christ or to become a "seeker."

There were many evidences of unity in the services. One night a Lutheran presided, a Nazarene led the singing, a Presbyterian read the Scripture, a Methodist prayed, and an Episcopalian bishop made the altar call after I had preached and extended the invitation. There were over 500 decisions, in response to the two appeals, in that one service.

How long there will be this open door in Japan is subject to question. Time is running out. We must help the Japanese Church to get "on the march." There are latent resources here for launching a great movement for winning these millions to Christ. Pray for the evangelization of Japan!

The Church Can Solve

The Juvenile Delinquency Problem

DR. J. BERKELEY GORDON, one of America's leading psychiatrists, goes a step beyond most other competent authorities in the field of juvenile delinquency and its prevention when he raises the question, "To what agency belongs the responsibility for teaching parents to meet their responsibilities for the moral and ethical training of children?" Then he concludes that the Church is the proper agency but insists that it will require a much more adaptable and flexible Church than we have known up to this time.[1]

Here is not a preacher but a recognized and highly honored man of medical science saying that the Church can solve the juvenile delinquency problem. However, he is confessing for the traditional Church and its program that it has not adequately met and mastered the menace: that it has not claimed for Christ the whole realm of life—body, mind, and soul.

The Church of today is being challenged by new and varied social problems. For this reason it must impress upon humanity that, more than ever before, man is "his brother's keeper." Therefore it is still true that we must "train up a child in the way that he should go so that when he is old he will not depart therefrom."

When Jesus said, "And I, if I be lifted up, will draw all men unto me," He meant among other things that true religion would not only be vertical but horizontal; that men would find in His cross a common magnetism; that the same spirit which sent Him about doing good would also become the motivating force in the lives of all of His followers. The man who has had only the experience of a "vertical" religion has missed the great joy of social idealism.

Experience has shown that when religion is removed from the home, divorce appears; and when it is taken from character, crime is produced.

While in many respects the Christian Church has been a great social agency in the creation of character, it has failed very markedly in its responsibility to the offender.

[1] From the Proceedings of the American Prison Association.

At present we are about the most lawless nation under the sun. We spend at least $23,000 per minute for crime in the United States. This makes crime our largest single business. There are 28,000,000 persons under 25 years of age not enrolled in any Sunday school. In the city of Chicago, 70 boys out of every 1,000 run afoul of the police. The average age of our present-day criminal is less than 19. There are 4,000 serious crimes committed every 24 hours. A human life is sacrificed on crime's altar every three-quarters of an hour. The robbery ratio is slightly higher than one

Photo by Harold M. Lambert

every 10 minutes. A burglary occurs every minute and a half and a larceny every half minute.

To reduce the amount of crime in society we must change society. The juvenile delinquent as the criminal is

By John B. Oman, Pastor, Trenton, New Jersey

not merely a symptom. He is a product. He is of the very fabric of society itself.

The adult criminal is usually the delinquent child grown up. This does not mean, of course, that children are born criminals. Although society may not purpose to make a saint, occasionally it does. And although it does not set out to produce a criminal, unfortunately it does so more than occasionally.

The mere ability to reproduce the human race does not guarantee any of the other qualities necessary to good parenthood. The average child, however, does not receive a course in crime at home. But parents instill their attitudes in their children by conversation, gossip, approval, condemnation, punishment, and reward.

Unfortunately, too many parents are making plans for their offspring in almost every phase of living except dedication to the Lord.

How many young mothers call the minister to make arrangements to have their baby baptized and speak of the administration of the sacrament as having the child "done"! It sounds as though they were speaking of cooking a hamburger rather than of bringing their little one to the Master.

Most parents are zealous for their children's success—a success measured largely by the money they will earn and the strata of society in which they will travel.

Much sacrificing is made in order to provide education. The three R's—Reading, 'Riting, and 'Rithmetic—are important. The fourth R—Religion—is even more important if our children are to follow that way of life which leads to human happiness, progress, and service, and which is based on faith in God and loyalty to our fellow men.

"Master, I have brought unto thee my son." This is the only sure method of preventing juvenile delinquency. It is the only successful method for reclaiming and rehabilitating our youthful offenders. Not by legislation and custody, but by accepting Christ's invitation, "Follow me," do we find our boys and girls, men and women, becoming righteous at heart. It is a slow process. Religion is not inherited. It must be taught if it is to be caught.

One outstanding jurist has stated: "In my judgment the Church is the greatest insurance against crime we have; its teachings are entirely against dishonesty and those who listen are kept

raight. In only one case out of hun-eds that come before me has the ung man had connection with a church church school." [2]

Bert H. Davis quotes Justice L. awcett of Brooklyn, a member of the upreme Court of the State of New ork, as saying:

"I have sentenced over eight thousand ersons convicted of crime. Very few ere members of or attendants at any urch or Sunday school.

"A youth of eighteen, convicted of urder, tells me, 'My downfall com-enced when I stopped going to Sunday hool.' An attorney said, as he left for rison after he had been found guilty of rgery, 'My downfall career began hen I left the Church.'

"Children can't have too much edu-tion based on the plain teachings of esus." [3]

While it is true that God founded His hurch, it is equally true that man is esponsible for what it becomes. There-ore, if this divinely founded institution to assume its responsibility toward ne potential offender, it must evaluate ne present world situation into which nese young people are being born and eared.

Ours is a socially conscious world. pplied science has eliminated space nd time. Yet one of the great social roblems challenging us today is that of reventing scientific developments from estroying the world. It is difficult for man to keep his mind alive and growing in order to meet the demands made upon his intelligence as the release of atomic energy proves.

Ours is a radically disturbed world. Therefore we must carefully consider our history of crime, war, and hate. To ignore the past is dangerous. To belittle it constitutes a serious mistake.

Youth is disturbed. The continual threat of another war, and the long period of preparation necessary to earn an adequate living, have given young people a feeling of social and financial insecurity and a fear of the responsibilities of marriage.

Middle-life is disturbed, for it sees no security for old age, and worse than that, no apparent opportunity to work toward such security.

Old age is disturbed, for the filial responsibilities characteristic of the past are being quickly forgotten.

The contemporary situation shows that ours is an economically insecure world. Man has the problem of keeping his body alive. Necessary and continual employment for countless numbers of people is a tremendous problem.

We are socially restless. The perennial contention between capital and labor seems to have no amicable solution.

Ours is an aggressive and belligerent world. From this fact arises the vast problem of maintaining a balance between the individual and the state. Militarism usually has an economic basis. And while there is currently a great conflict between two diametrically opposed philosophies of life, the fact remains that we have a world in arms.

If the organized Church is to meet its responsibility to the potential offender, it must never deny the need of individual salvation. But neither can it withdraw from the problems of men in general nor attempt to escape vital social issues. We need to show that the way of the offender is hard both individually and socially. The Church must never give up its convictions at this point. But we must realize that we cannot accomplish the conquest of the whole of life solely through preaching. We must have a teaching ministry which emphasizes the responsibilities of both parents and parents-to-be.

The Church of Jesus Christ will fulfill its obligations toward mankind when it evaluates present knowledge in the light of fundamental concepts of religion. To do this it must demonstrate the reality of religion in terms of personal and social life. Thus it must point up the fact that Christianity is a four-dimensional religion; that is, as high as God; as deep as the soul; as broad as humanity; as long as eternity.

The Church is the agency responsible for teaching parents their duties with regard to the moral and ethical training of children. By all methods and means available to it, therefore, the Church must make America's homes Christian. Then, instead of visiting them in juvenile courts or institutions of correction, parents will play and pray with their children. They will learn and live with them as equals. And they will worship with them "doing justly, loving mercy, and walking humbly with their God."

[2] Judge Bert Humphreys of New York.

[3] "Christians Can Put an End to Crime" y Bert H. Davis, *Religious Digest*, Novem-er, 1936.

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RURAL . . . NIGHT

Above is the New Era Methodist Church and at left is Mt. Pisgah Church. Both these rural churches, located in Columbia County, Arkansas, were completed and dedicated during the past summer.

Once each quarter, on a Sunday evening, members of rural Methodist churches in Columbia County, Arkansas, are in charge of services held at the First Methodist Church, Magnolia, Arkansas.

John McCormack, pastor of First Church, and C. B. Harris, local preacher, who inaugurated the "Rural Night," are both formerly from small country churches and agree that they likely would not be Christians had the fire gone out on the altar of the little country church in their home towns. Now they are trying to put back into the town and country church the "fire of evangelism" without which no church can carry out the "Great Commission" and lead souls to Christ.

The Sunday night set aside for the first "Rural Church Night" at First Methodist, met with excellent response. Fifty-seven country people comprised the choir, and their singing filled all hearts with reverence and joy. The spirit of "one-ness" and "at-home-ness" was so obvious one could feel there was no barrier between the town and country churches. A young boy read the Scripture; two beautiful country girls sang a duet. The group sang several special selections and Brother Harris preached a wonderful sermon from his consecrated heart of love and devotion for Christ and His Kingdom. The church was filled with people who knew that we are all baptized by one Spirit into one family.

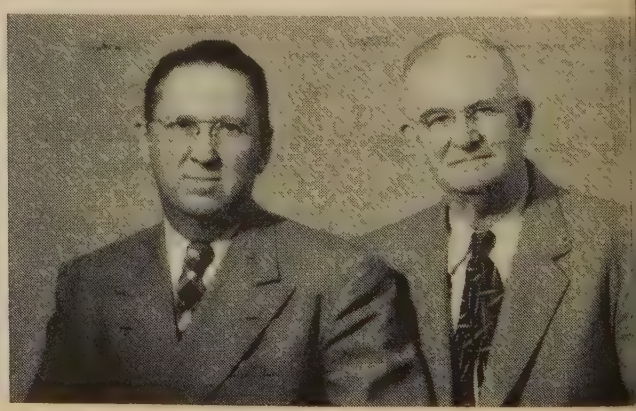
Most of the churches represented at the Rural Night were formerly Methodist Protestant churches. Now they are one. Critics of unification should visit Columbia County. There they would find 21 churches united in Christian love and service.

Brother Harris, an office employee of the Carter Oil Company in Magnolia, and a licensed local preacher, has been largely responsible for the restoration of a number of abandoned churches and the reorganization of their congregations. The Sunday bulletin of First Church carries his name as "C. B. Harris, Our Rural Pastor." Despite a leg ailment which often keeps him on crutches, Brother Harris continues to serve 10 rural churches, which he refers to as his "dear little country churches." (A radio broadcast, "The Little Country Church," with a cast of rural people, is produced under his direction.)

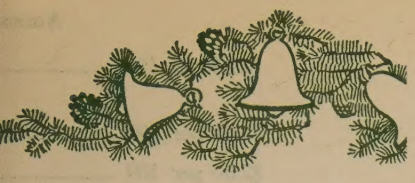
In his own words, Brother Harris tells of his work in re-establishing the Mt. Pisgah Church—a story typical of his activities in Columbia County:

"The Mt. Pisgah Methodist Church was established in 1845 by the Methodist Protestant Church and was the oldest Methodist church in Columbia County. The old building had been partially wrecked by a storm. For about fourteen years no services had been held. The little group became divided and some drifted into another organization. One year ago I went out and visited from house to house. We held services in the old church the third Sunday in August, 1949. Seventy-three people attended. It was a wonderful service, seeing these people gathered around the altar in thankfulness to God for the rebirth of their church. I shall never forget this scene. The church was officially reorganized at this first service. In October, 1949, the trustees and Board of Stewards met and decided to tear down the old building and erect a new one. On April 16, 1950, the beautiful new church was dedicated by the District Superintendent, Conner Morehead. Between 300 and 400 people attended. A bountiful dinner was served under the trees. This church owns 18 acres of ground. The old cemetery has been cleaned up and a new fence placed around it. The grounds have been leveled and sodded."

The First Methodist Church, in which the Rural Night Services are held, is a beautiful sanctuary, completed in September of last year. All worship services are broadcast over radio station KVMA. Surely, the radio audience who listen to the Rural Night Services emanating from this church cannot help but be impressed by the spirit of love and fellowship which has bound together these rural churches.



C. B. Harris, extreme right, and John M. McCormack, pastor of the Magnolia (Arkansas) First Methodist Church, who inaugurated "rural night" services there.



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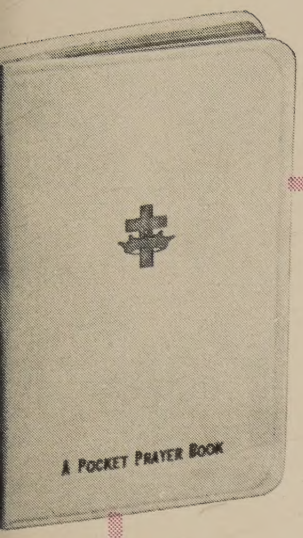

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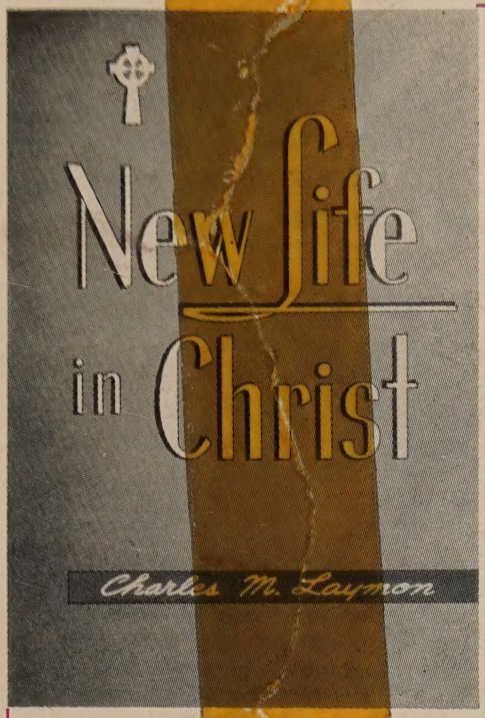

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